IN MEMORY OF MAHATMA GANDHI

27 YEARS OF GANDHI SMARAK NIDHI

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Foreword

We are happy to present the Report of the activities of the Gandhi Smarak Nidhi (Gandhi National Memorial Trust) during the last twenty-seven years. This Volume gives a fairly detailed account of constructive work in different spheres undertaken by the Central Nidhi as well as the State Boards in various parts of India. These activities, before the Gandhi Centenary Year—1969, consisted mainly of village reconstruction, including Khadi and Village Industries, Basic education, Harijan Welfare work, Study of Gandhian Ideology, Rural health and sanitation. During the post-Centenary period, the Gandhi Nidhi has been concentrating on the essential work of coordination between various constructive work organizations as also proper liaison between Governmental Agencies and voluntary institutions. Over the years, the Nidhi has also established several autonomous organizations for specialized work, namely, Gandhi Peace Foundation, Gandhi Memorial Leprosy Foundation and the Gandhi Museums.

Thus, the Gandhi National Memorial Trust and its State Units have been endeavouring to encourage and sustain a variety of constructive activities in the sacred memory of Mahatma Gandhi. Gandhiji regarded constructive work as an integral part of national development, both before and after Independence. He had told us time and again in unambiguous terms that the advent of political freedom, without a proper base of constructive work among the masses, would be of little avail. In the post-Independence era, the Five Year Plans have, doubtless, been able to achieve substantial results in several directions. It must, however, be conceded with frankness that much still remains to be done in raising the living standards of the weakest sections of our population. Gandhiji always laid the greatest stress on improving the standard of life of the poorest segments for attaining social and economic freedom for India. It is this *Antyodaya* or 'Unto this Last' approach of the Mahatma which should now become the very foundation of our national planning.

It is sometimes questioned whether Gandhiji's ideas are still relevant to our times. Practical experience gained over the last few decades of national development conclusively proves that the Mahatma, far from being behind the times, was in several ways ahead of them. I have not a shadow of doubt that Gandhiji's ideals were relevant during his lifetime, are very much

relevant today and would continue to be so for decades, if not centuries, to follow. We shall be bypassing his sound advice and guidance at grave peril to ourselves and the world. I firmly maintain that Mahatma Gandhi, instead of being 'a relic of the past', is the Prophet of the Future. He was a practical idealist and tried to solve diverse problems, national and international, in the light of certain basic and eternal principles.

In the preparation of this Volume, the Secretary, Shri Devendra Kumar, the Office Secretary, Shri U.C. Wagh, and more specially Dr. Vishwanath Tandon have worked very hard during the year with rare devotion. In fact, Dr. Tandon has shouldered the main burden all these months. Former Office Secretaries of the Nidhi, Shri Nandlal Parekh and Shri Yeshwant Lele along with Shri N.N. Yaji and Shri Nalinbhai Mehta, former senior workers of the Nidhi, were good enough to check up relevant facts and figures. Prof. K. Swaminathan, Chief Editor of the '*Collected Works of Mahatma Gandhi*', lent a helping hand in giving final touches to the Report. Shri Bhavani Prasad Mishra has also kindly helped us in producing this Volume. I am deeply thankful to all of them for their valued cooperation.

I do hope that this Report will be found useful in giving a consolidated and readable account of the activities of the Gandhi Smarak Nidhi from its very inception. I am sure, it would serve a felt need of the constructive workers, students of Gandhian Thought and the public in general.

12 March, 1976

Shriman Narayan

Chairman

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STATEMENTS OF ACCOUNTS

CHAPTER ONE

The Memory of Bapu

Mahatma Gandhi was gone from our midst when we needed him most, when our freedom was in its very infancy. A week after his martyrdom on 30th January 1948, while the nation was still buried in grief and anguish, the Working Committee of the Indian National Congress met urgently in New Delhi to try and find ways to perpetuate his memory and to carry on the work which he had started for the uplift of the masses.

One of the historic decisions taken at that meeting was to create a national trust in his memory—to be called the Gandhi Smarak Nidhi, i.e., the Gandhi National Memorial Trust. To implement this decision, a 11-member Provisional Committee, headed by Dr. Rajendra Prasad, the then Congress President, and with Acharya J.B. Kripalani and Shri J.C. Kumarappa as Secretaries, was set up. Other members of the Provisional Committee—the Gandhi National Memorial Committee, as it was called—were: Pandit Jawaharlal Nehru, Sardar Vallabhbhai Patel, Shri C. Rajagopalachari, Maulana Abul Kalam Azad, Rajkumari Amrit Kaur, Shri Jagjivan Ram, Shri Devdas Gandhi and Shri Jairamdas Daulatram. Shortly after the formation of this Committee, Dr. Rajendra Prasad sent out an appeal to the nation to come forward with unstinted help to enrich and enlarge the Memorial Fund that had been brought into being. In the appeal he suggested that every individual might contribute at least ten days' income. The main purpose of the Trust, he explained, was "to further the manifold constructive activities in which Gandhiji was interested and such other activities of a like nature which give concrete shape to his ideas." The Trust funds were also to be used for collecting, preserving and propagating his teachings and to maintain a museum where articles connected with his life and work would be preserved.

The campaign for the collection of donations for the Trust was inaugurated during the National Week from 6 to 13 April of 1948, a week that had come to be observed every year in memory of the Jallianwala Bagh massacre. Throughout the week, leaders of all shades of political opinion addressed public meetings at various places on the significance of contributing liberally to the Trust Fund, and newspapers throughout the country were full of appeals and news about it. In the

collection drive leaders of all shades of opinion took part and addressed several meetings throughout the country.

Although, on the whole, the nation did respond magnificently to the appeals of its leaders, the collections did not come up to the expectations. Dr. Rajendra Prasad, therefore, issued a second appeal in September of the same year. In this appeal he made the suggestion that each State should aim at the target of at least a rupee per head of its population. It was computed that on this basis the funds of the Trust would reach an aggregate of 350 million rupees.

It had been decided meanwhile that the collection drive should not go on for more than a year, and thereafter no further collections be made. During this comparatively brief period, a tremendous flood of donations consisting of small and large sums of money continued to pour into the coffers of the Trust from every corner of the country and from the rich and the poor alike. To canalize this onrush of the people's devotion and enthusiasm, the Memorial Committee set up a vast nation-wide network of collection units, including post offices, Treasuries and scheduled banks, etc.

Although the collections, in general, ceased by about the first anniversary of Gandhiji's martyrdom, the onerous job of centralizing and accounting the hundreds of thousands of donations was not an easy one, and it took nearly four years to complete the whole thing. When at last the job was over, the collections had amounted to Rs. 10,98,29,106.95. This was probably the biggest collection so far made in the country in which the common people participated in the largest number. According to an estimate, about ten million people contributed in this national homage to the memory of the Father of the Nation. Along with the participation of the masses, the industries of the country contributed Rs 5,28,00,000 to the total Fund mentioned above through a committee under the Chairmanship of Shri Kasturbhai Lalbhai. In the collection drive the name of Shri J.C. Kumarappa deserves special mention. Acting as the Secretary of the National Collection Committee, he took personal interest in every detail of the work. State-wise figures of the amounts collected are given in Appendix 'A'.

Formation of the Trust

The Provisional Committe decided to appoint Trustees and to have a Trust Deed prepared and executed. The Committee entrusted Shri Mangaldas Pakvasa with the work of preparing a draft constitution for the Trust, and appointed a sub-committee to examine the draft constitution.

At its next meeting in December 1948, the Provisional Committe approved with certain modifications the draft Trust Deed as prepared by Shri Pakvasa and amended by the Constitution Sub-Committee. A five-man

Committee, consisting of Dr. Rajendra Prasad, Pandit Nehru, Sardar Patel, Maulana Azad and Acharya Kripalani, was also empowered to name the Trustees. In February 1949, after due deliberations. this Committee nominated 24 Trustees from among eminent political, social and industrial leaders, who were either close to Gandhiji's life and work or who were otherwise prominently associated with the raising of the Fund. In March the Trustees elected from among themselves Dr. Rajendra Prasad as the Chairman of the Trust, and in April they executed the Deed of Declaration of Trust. A list of the names of the Trustees will be found in Appendix 'B'.

The meeting, besides choosing Dr. Rajendra Prasad as Chairman, had also elected Sardar Patel as Vice-Chairman, and eight others as members of the Executive. The terms of their offices were fixed for three years. Besides the above two, Pandit Jawaharlal Nehru, Shri Shankarrao Deo, Shri G.D. Birla, Dr. Zakir Hussain, Smt. Sucheta Kripalani, Shri A.V. Thakkar, Shri Krishnadas Jaju, Smt. Yasodhara Dasappa had been elected as members, while Shri Laxmidas Purushottam was an ex-officio member as the Secretary of the Nidhi. Shri G.V Mavalankar, Shri Laxmi Narayan and Shri Mahavir Prasad Poddar were coopted as members.

The Trust Deed detailed the objects of the Nidhi under 12 broad heads. These were calculated to propagate the ideas of Gandhiji, to perpetuate his memory in various ways and to continue the work that he had started. These objects are as follows:

"According to the Trust Deed, the Trustees shall hold the Trust Fund upon trust so that the income and also the corpus or any part thereof shall be used for all or any of the following objects and purposes:

1. Conduct and promotion of the manifold constructive activities with which Mahatma Gandhi was associated during his lifetime and any other activities in furtherance of his ideals, including such activities as would conduce to the general welfare and uplift of the poor and needy in India.

2. Establishment and maintenance of or grants to organizations, *ashrams* and/or institutions of any kind for or connected with any of the aforesaid activities.

3. Establishment and maintenance of or grants to, for the benefit of the poor, hospitals and charitable dispensaries, convalescent homes and sanitoria, homes for women and children, maternity homes, child welfare centres and other institutions of similar nature such as ante-natal and post-natal clinics.

4. Provision of sanitary facilities and promotion of preventive and other measures for the health of the people, specially in rural or poverty-stricken areas of India.

5. Measures for the prevention and cure of leprosy including the establishment of leper colonies and other allied institutions as well as research centres.

6. Promotion and encouragement of education, particularly basic education (Nai Talim), training of children and adults for citizenship and of women in domestic science, and training in handicrafts, cottage industries and other useful crafts and arts amongst the population of India, specially in rural areas.

7. Collection, preservation and publication in various languages of Mahatma Gandhi's records consisting of his letters, correspondence, etc., his writings and teachings, study and propagation of his message and teachings of Truth, Non-Violence, world peace and fellowship, his economics, sociology and social, literary and other activities, and maintenance of study centres and libraries for such purposes.

8. To maintain a museum, where various relics, objects af veneration, books, articles and things connected with Mahatma Gandhi and his way and outlook on life may be preserved.

9. Preservation and protection of various places associated with Mahatma Gandhi's work and life.

10. Training of men and women for carrying out any of the aforesaid activities.

11. Rendering help by grant and contribution to any existing institutions or institutions established hereafter or to any person or persons carrying on or undertaking to carry on in the country, more specially in the rural areas, work falling within all or any of the objects mentioned in the above sub-clauses (1) to (10).

12. Any other activity incidental or germane to the aforesaid objects. All activities, *ashrams*, institutions maintained or assisted from the Fund shall, as far as possible, be conducted in accordance with the ideals and methods associated with the name of Mahatma Gandhi and no discrimination shall be permitted therein on grounds of religion, caste, creed or sex."

Provincial Units

The basic method of administering the Trust had been written into the Trust Deed itself, and according to it three-fourths of the amount collected from a region was to be spent on programmes concerning that region itself, and the balance of one-fourth was to be used by the Centre for all-India programmes, except in the case of Bombay which was to utilise 25 per cent of its collection, the rest being added to the Central pool. Donations earmarked for any specific purposes were not included in the general allocation and were to be spent for the specific purposes indicated.

To put this directive into action, the Executive Committee divided the country into 25 units which also included erstwhile Indian States. The number of these units was so large because the reorganization of the country on linguistic lines had not taken place by that time. Later on, in 1957, when the reorganization had been completed, their number was

reduced to 16. Each of these units had as its executive officer, called 'Sanchalak', a person with a fairly long record of Gandhian constructive work and experience. To assist him in his work, there was an Advisory Committee consisting of 12 members.

The administrative mode of operation during these early years—and, in fact, right up to 1957—was a highly centralized one. All regional proposals, whether relating to work programmes or administrative requirements, had to be forwarded to the Executive Committee in New Delhi for approval. They were processed there by the Budget Committee before the necessary financial sanction for their implementation was accorded by the Executive Committee. Of course, a certain degree of centralization was inevitable in an all-India organization of this size, but it became clear as the years went by that much local and regional initiative was being lost in the process. To remedy this, the Executive Committee decided in 1958 to decentralize the administration and the experience soon proved the wisdom of this policy for inducing a greater sense of responsibility in these bodies.

The main features of the decentralization step were: (*a*) in place of the Advisory Committee, a State Board, with important executive functions of its own and nominated by the Executive Committee, was constituted for each State; (*b*) the Secretary of the State Board was to be the Executive Officer and was to work in direct consultation with its Chairman ; (*c*) internal appointments and dismissals became the sole prerogative of the State Board ; and (*d*) once the Executive Committee's sanction was obtained for a programme, no further reference to the Central management in New Delhi was necessary in the course of its implementation.

The State Boards generally consisted of between 7 and 11 members and were registered in 1962-63 under the Societies Registration Act of 1860 with powers to accept donations as well as grants from Government or semi-official bodies. The corpus of the Trust and the interest accruing on its investments, both Central and State, continued to remain in the custody of the Holding Trustees in New Delhi. This state of affairs continues even today after the Centenary period, though the Nidhi has undergone a basic transformation in its functions.

Allocation of Funds

After the objects of the Trust had been decided upon, the question which arose next was that of allocating funds for various activities. It has already been mentioned in what proportion the collections from a State were to be shared between it and the Centre. It may, however, be further mentioned that the intention was that within a State the needs of a district should be met equitably, but it could not be acted upon for various reasons. In case of Bombay unit, as already mentioned, 25 per cent of the collection there was to be locally utilized and the rest sent to

the Central Office. In addition, Bombay was also to get 75 per cent share of the earmarked fund, collected there, as its share.

Another step was taken in 1951 after the formation of a Budget Committee in November 1950. Its first meeting took place in February 1951, and it laid down a general guideline regarding the allocation for different activities and programmes from the provincial share. It was as follows:

	Out of a rupee (16 Annas)
1. Unforeseen work and office expenses	2 Annas
2. Training of workers	1 Anna
3. Maintenance to workers during the training period	2 Annas
4. Equipments for workers	1 Anna
5. Gandhi Tattva-Prachar (including publication of literature, lectures, camps, etc.)	1 Anna
6. Women and Children Welfare	1 Anna
7. Harijan Work	1 Anna
8. Tribal Work	1 Anna
9. Leprosy Eradication (in affected provinces)	1 Anna
10. Agriculture and Cattle Walfare	1 Anna
11. Basic Education	2 Annas
12. Village Industries	1 Anna
13. Khadi (Self-sufficiency in cloth)	½ Anna
14. Health and Nature Cure	½ Anna

It was further of the view that the budgets and plans of the Provincial Nidhis should be such as to exhaust their funds in about ten years. At the same time, it also considered expenditure on different activities of the Central Nidhi and allocated approximate amounts to such items as immovable memorials, leprosy eradication (prevention and research), publications in regional languages, constructive organisations, etc.

The Executive Committee also determined the amounts to which the various units were entitled.* The total amount finally allocated had come to Rs 5,90,44,436.48, The earmarked sum amounted to Rs 1,66,61,778.51. The Central share was Rs 3,41,22,891.96.

These Provincial allocations stood good, except for minor additional allocations necessitated due to some donations received afterwards, for a number of years till 31st October, 1956. Later on, on the reorganization of the States, the Nidhi also reorganized its units and modified the amounts accordingly.

By the time the allocations were revised, the Bhoodan Movement was spreading in the country, and the Nidhi was approached for financial help in the distribution of the donated lands. The Board of Trustees

*These have been mentioned in Appendix 'A'.

decided to form a Bhoodan Fund for the purpose, to which every province was to contribute an amount equal to half an anna share of its total provincial allocation, and the Fund came into existence with an amount of Rs. 18,11,773.00. Another important Fund then formed by the Nidhi was the Leprosy Fund meant for leprosy eradication work. Amounts equal to one anna share of their total allocations from all the provinces brought in Rs. 35,67,810.45 and the Central Nidhi contributed Rs. 50,00000.00 out of its own share to this Fund. An amount of Rs. 10,49,711.17 was also added to it from the earmarked fund and thus the Leprosy Fund came to be formed with an amount of Rs. 96,17,521.62. The Nidhi also created a Krishi Fund for agriculture development in which amounts equal to a quarter anna share of total allocations from every province came to Rs. 9,05,886.50, and in addition to it a sum of Rs. 1,00,000.00 was given from the Central Fund.

Allocation of funds enabled the provincial units, as well as the Central Nidhi, to work for the preparation of the various schemes of constructive work and their implementation. They undertook programmes in many fields of constructive work envisaged by Gandhiji himself. About five years later it was decided by the Board of Trustees that wherever amounts earmarked by the donors were available in the Provinces for specific activities, the expenditure on them was first to be met from those amounts instead of from the provincial share.

The Work of the Nidhi

Before even the formation of the Provincial units and allocation of funds to them, the Nidhi had resolved to start its activities by sanctioning grants to the various organizations founded by Gandhiji. It asked them to draw up their ten-year plans and to submit to the Nidhi the estimates of their monetary requirements for the same. It had also reserved a sum of rupees fifty lakhs for the purpose. The seven all-India organizations asked to do so were the Hindustani Prachar Sabha of Wardha, the All-India Village Industries Association, the All-India Goseva Sangh, the All-India Talimi Sangh, the All-India Harijan Sevak Sangh, the Adimjati Seva Mandal and the All-India Spinners' Association. Except the last one, which did not submit any plan or estimate, the others received grants and continued to do so for varying numbers of years. The Nidhi used to receive reports from them and got their accounts of expenditure audited.

Thus the work of the Nidhi had commenced in 1949-50 with financial assistance to certain constructive work organizations. As time passed, the Nidhi also took upon itself some direct activities. Both these direct and indirect activities have been described at some length in the chapters which follow. However, by way of illustration, a few may be referred to here. The earliest direct activity of the Nidhi was related to the collection

of Gandhiji's relics, books and articles by or upon him, and of the films and film strips about him. The work of the collection for the museums planned had begun as early as 1949, while the Gandhi Films Committee came into existence in 1950 and started the work of the collection of films that very year. The anti-leprosy work was started in 1950 through an Advisory Board. The centres for the propagation of Gandhiji's thought, known as Tattva-Prachar Centres, were first of all opened in 1952, and that very year the pioneering work of the propagation of the Japanese method of rice cultivation and the publication of Gandhi literature in regional languages were taken up. In 1953, Gramseva Centres were opened for the first time, while the scheme of Gandhi Ghars took a material shape in 1955. That year also witnessed the starting of the Kasturbagram Mixed Farming Scheme by the Nidhi. The Nidhi took up the Bhangi-Mukti work in 1957. The middle of the sixties was a period when the Nidhi activities had reached their peak. This state of affairs lasted till the end of the Centenary year.

Assessment Committees

A strong point of the Nidhi's work has always been its precise accounting of every little penny spent by itself, its agencies and its beneficiary institutions throughout India. But as the years went by and its work grew in volume and extent, it became increasingly apparent that even a precise knowledge of how much money was being spent and in what ways, was not in itself sufficiently revealing. The work of the Nidhi, in all its ramifications, had to be evaluated and assessed, not only in terms of the money spent but also, more particularly, in terms of how far it was proving socially beneficial along the lines of the Gandhian Constructive Programme. In other words, the expenditure of the funds of the Nidhi was to be assessed in terms of impact. Every programme was, no doubt, carefully and painstakingly evaluated before funds were allocated for its implementation, but no systematic attempt had been made in the beginning to assess the extent to which the programmes were realized or to measure their results.

To remedy it, the Nidhi decided to subject its work to a little stock-taking. This took place first in 1958, and again in 1962. The First Assessment Committee was headed by the then Vice-Chairman of the Nidhi, Shrimati Sucheta Kripalani, and the second by Shri Shriman Narayan, who is at present the Chairman of the Nidhi and who was at that time a Member of the Planning Commission. The assessment procedures followed by both the Committees were in many ways similar. The work in selected areas was intensively surveyed by competent Reporters, and on the basis of these surveys and further cross-examination where necessary, as well as detailed discussions with eminent local and other Gandhian workers, the Committees drew up their assessment

reports and recommendations. In the case of the second assessment the services of the Programme Evaluation Organization of the Planning Commission was also drafted into the work of sample surveying and reporting. Thus a touch of expertise was brought to bear on efforts to understand the scope and limitations of the Nidhi's work.

As a result of the first assessment, drastic changes were made in the structure and complexion of the two basic programmes of the Nidhi—the Gramseva work and the Tattva-Prachar work. These changes have been described in subsequent relevant chapters. It may, however, be mentioned here that the steps taken in 1958 on the decentralization of control over provincial programmes, which have been described earlier, were in accordance with the recommendations of this Committee.

The recommendations of the Second Assessment Committee were equally far-reaching, but they covered more ground and spanned the entire gamut of the Nidhi's activities since its inception. Many of its recommendations have been dealt with at relevant places in some of the chapters that follow.

Apart from these two big attempts at stock-taking, the workers of the Nidhi also met occasionally—in conferences, seminars and camps—to compare notes among themselves. These occasions had helped in keeping alive the process of continuous self-examination that is so necessary in any Gandhian organization. Most of these meetings were regional in character and took into account only issues and problems of local relevance, but between 1952 and 1968 all-India conferences of the Nidhi were also held on twelve occasions.

Decentralization and Autonomous Institutions

As already mentioned, one of the early decisions was not to continue collection of funds on behalf of the Trust after a fixed date. There was also a consensus of opinion among the Trustees that the interest as well as the corpus might be exhausted in about ten years. The question arose, however, as to which was more important, exhaustion of funds or the continuance of work. It was obvious that work along Gandhian lines was not something that could end. It was a process, a continuous stream of social service, which could end only with the achievement of Sarvodaya.

This line of thinking combined with several other factors—Gandhiji's own stress on decentralization, the ultimate aim to arouse people's own initiative and power, specialized nature of some of the constructive work activities undertaken, heavy increase of work due to the expansion of activities, etc., resulted in the decentralization of responsibilities and work by the Trust.

This decentralization took two shapes. Some institutions acquired semi-autonomy or became almost autonomous, while a few others came to be fully autonomous as registered institutions. The fully autonomous insti-

tutions created by the Nidhi prior to the Centenary year were the Gandhi Peace Foundation, the Gandhi Memorial Leprosy Foundation of Wardha, the Gandhi Smarak Sangrahalaya Samiti, the Kasturba Health Society of Sevagram (Wardha) and the Sevagram Ashram Pratishthan. The Gandhi Peace Foundation of Delhi was founded in 1959 as an autonomous institution. The Leprosy Foundation was almost autonomous till its registration in 1962. The Kasturba Health Society was handed over in 1965 along with the endowment the management of the Kasturba Hospital of Sevagram, which was directly under the control of the Nidhi. The Gandhi Smarak Sangrahalaya Samiti was registered in 1965. The Sevagram Ashram which was the permanent abode of Gandhiji for more than ten years during the last period of his life, has an importance of its own, and the Nidhi considered it its duty to endow an autonomous management for maintaining it in years to come, and this it did by establishing the Sevagram Ashram Pratishthan in 1968. The Border Area Coordination Committee emerged in 1969 as a registered institution under the name of the Himalaya Seva Sangh. The example of semi-autonomous institutions is provided by the State Boards prior to 1970.

Gandhi Centenary

The life of the Nidhi had been extended from ten years to the end of the Centenary year because it had been felt that the Nidhi must carry on its activities up to that time, and that it had an important role to play in the celebration of Gandhiji's Centenary. To discharge its responsibility in the matter, the first steps towards preparation for the Birth Centenary were taken in 1961 through the Sangrahalaya Board which addressed a letter to all the Foreign Missions in Delhi requesting them to commence advance preparations for the observance of the Centenary. The Second Assessment Committee of 1962 also made some suggestions regarding it, and after a good deal of discussions on the subject of the Centenary programme, a preparatory committee was appointed whose report outlined the programme for the observance of the Centenary. The Committee was headed by Shri R.R. Diwakar, the Chairman of the Nidhi. Thereafter, the preparation for the Centenary programme became the most important work of the Nidhi. Some items of the programme were specifically meant for the particular year of the Centenary, while many others were to start a few years before and to end with that year.

It is not necessary to describe here the various activities undertaken for its observance for they have been described in some details in a later chapter exclusively devoted to it. It will be sufficient here to say that though the Centenary was an official observance and the Government fully met its expenditure, it was virtually an activity of the Nidhi. The National Committee for Gandhi Centenary Celebrations, which had the President of India for its President and the Prime Minister for its Chairman, had the Chairman

of the Nidhi as its Secretary and the Secretary of the Nidhi as its Organizing Secretary. Its offices were housed in the premises of the Nidhi, which was also closely associated with the work of its various sub-committees.

Transformation of the Nidhi

The Centenary celebrations having ended, the question arose if the Nidhi should be dissolved. Discussions on it had started much earlier, and the opinion was veering round to the view that the need for a central organization existed, and that it would be quite in keeping with the spirit of the original view of dissolution if the Central Nidhi continued to exist, not as a master organization but as one which had a few limited functions to perform. These were acting as bankers for the various autonomous institutions that had been established by it and serving as a coordinating organization between the various Gandhian institutions working in the country.

The first function was born of the fact that after activities of 20 years, a balance of more than five and a half crores had been left with the Nidhi on 1.4.1970. Of this, a sum of 5.19 crore rupees was in the shape of endowments, earmarked and specified for the State units of the Nidhi, the specialized agencies created by it and a few other constructive work units. The Central Nidhi was entrusted with the task of keeping the above amount in the pool of investment and maintaining accounts of the payments that might be made to those institutions.

For the direct activities enjoined on the Central Nidhi by a resolution of the Executive Committee dated 8 August 1970, it retained an endowment of forty-two lakh rupees. About these activities, the resolution said:

"For this Nidhi will have (over and above its financial and administrative work regarding the pool investment of finances and their disbursement and accounting for its once constituent institutions and institutions created by it) the following three important functions:

(1) Act as Information Centre of the Gandhian work in India.

(2) Foster togetherness and ideological study among the workers.

(3) Act as a forum of constructive workers for exchange of experiences and for arriving at common programmes of action."

As a consequence, the Gandhi Smarak Nidhi is now being gradually moulded as an instrument of coordination for the work done by various constructive institutions, and for those who are engaged in them.

Thus, the Central Nidhi organization continues. The Trustees are there and so is the Executive Committee. The Holding Trustees continue to perform their function as carefully as before. True, the funds are less and all stand as endowments, but it has not diminished in any way the responsibility of the Trustees.

This is a brief survey of the work of the Nidhi and its present position. What follows in subsequent chapters is a brief account of the various activities carried on or being carried on out of the Central and State funds.

CHAPTER TWO

Aid To Constructive Work Institutions

One of the objectives of the Gandhi Smarak Nidhi according to its Trust Deed had been the "conduct and promotion of the manifold constructive activities with which Mahatma Gandhi was associated during his lifetime and any other activities in furtherance of his ideals, including such activities as would conduce to the general welfare and uplift of the poor and needy in India". Gandhiji had founded many institutions to help in the uplift of those of his countrymen who needed it most. Among these were such institutions as the All-India Spinners' Association, the Harijan Sevak Sangh, the All-India Village Industries Association, the Hindustani Talimi Sangh, the Kasturba Gandhi National Memorial Fund, besides a few Ashramas which provided training in the way of life advocated by him. It was natural for the Nidhi to think of these institutions, and to help them financially so that they might continue their activities. This served two purposes. It assisted in the furtherance of those activities which were considered of prime importance by Gandhiji, and it also helped in keeping his memory alive, closely associated as he was with them. Moreover, these institutions were also ready at hand to provide an immediate scope for the Nidhi to begin its activities.

But these institutions did not exhaust Gandhiji's constructive programme. There were others as well with which he had been equally associated, for example, the Hindustani Prachar Sabha, the Gujarat Vidyapith, the Nature Cure Clinic of Urulikanchan near Poona, the Adimjati Sevak Sangh, which also stood in need of financial assistance. At the same time, some other institutions were coming up with new demands of the time to give concrete shape to the dreams of Gandhiji and they too deserved help. The most outstanding of such institutions was the Akhil Bharat Sarva Seva Sangh, which is now called the 'Sarva Seva Sangh'.

After the death of Gandhiji, his constructive work followers had met at Sevagram (Wardha) in March 1948, and they decided to form a brotherhood of those who accepted his ideas and ideals under the name of "Sarvodaya Samaj". At the same time, it was also deemed necessary to have a coordinating organization for all the constructive work institutions to discharge a function which Gandhiji himself had been performing

so far. It was thus that the Sarva Seva Sangh came into existence, and within a few years some of the constructive work organizations founded by Gandhiji merged themselves with it. It is this organization which, as time passed, assumed the responsibility of the various movements inspired by Vinobaji, namely, Bhoodan, Gramdan, Shanti Sena, etc. All these aimed at taking the country onwards in the direction of the ideal society conceived by the Father of the Nation. It was but proper for the Nidhi to extend to it its financial support, and it did so after proper scrutiny.

The aid to these various institutions was rendered in two ways. Some of the all-India organizations received assistance directly from the Central Nidhi. It was specially so in the early years when the State Nidhis were in the process of formation. As already stated in the previous chapter, in 1949, the Hindustani Prachar Sabha, the All-India Village Industries Association, the Hindustani Talimi Sangh, the Adimjati Seva Mandal and the All-India Spinners' Association were asked to draw up their ten-year plans for the energetic speeding up of their work, and to say how much money they would be needing for that purpose in different years. Consequently, the first six organizations were recommended for grants and they did receive them, the Spinners, Association having enough resources of its own did not stand in need of any monetary help. In 1951, the Trust made a provision of Rs. 50,00,000 for the various all-India organizations founded by Gandhiji and the same year the Kasturba Hospital at Sevagram (Wardha) also came to be reckoned amongst the institutions founded by him, and from 1952 onwards it also began receiving help as such from the Nidhi. In 1964, a sum of Rs. 10,00,000 was earmarked as endowment for it and the interest accruing from it became its recurring grant. The management of the Hospital, which had also come into the hands of the Nidhi, was later on transferred along with the endowment to Kasturba Health Society from April, 1965.

Besides these direct grants from the Central Nidhi, some of these various organizations also received help from the State Nidhis for activities within their States. For example, the Kasturba Trust centres in various States received monetary assistance from the concerned State Nidhis. This happened after the State Boards had started functioning. However, the process adopted for it was that the State Boards recommended them for assistance to the Central Nidhi and the Central Nidhi finally sanctioned the amounts recommended.

Assistance to the Sarva Seva Sangh was for the first time sanctioned in 1951, and for the year 1952–53 a total grant of Rs. 4,75,000.00 under several heads was made. Out of it, Rs. 2,75,000.00 were meant for the four all-India organizations which had joined the Sangh, one lakh of rupees for its own expenses and the rest for the propagation of Bhoodan. The grants for these organizations continued in subsequent years as well. At the same time, the Sangh received help for the distribution of Bhoodan

lands, for the special scheme of Ambar Charkha and for that of the Krishi Goseva Samiti. The Nidhi also gave the Sangh assistance for Gramdan work, and for reconstruction work in the Gramdan area of Koraput (Orissa). It is not possible to calculate the help that was channelled for various particular activities through the Sangh, but it is significant that the Nidhi, both Central and State Nidhis, gave Rs 45,17,997.25 for Bhoodan and Gramdan work only, which has been dealt with in detail in the next chapter.

The number of institutions receiving assistance from either the Central Nidhi or the State Nidhis had been extremely large, for it was a basic policy of the Nidhi to encourage voluntary agencies with a view to lessening centralization of which Gandhiji had been a vehement critic. Many of them had received more than a lakh each. To mention here as illustrations the names of a few of those not referred to already, they were the Akhil Bharat Nashabandi Parishad, the Gujarat Goseva Sangh, the Rachnatmak Samiti of Saurashtra, the Gandhi Vichar Parishad, the Bombay Hindustani Prachar Sabha and the Sarvodaya Ashram of Ranipatra in Bihar, etc. Of most of such institutions, and of many others too, more would have to be said later on under the heads of the activities carried on by them. However, it is deemed proper to give here, as samples, brief descriptions of three of them, because they are among those which, partly or wholly, defied categorization and their names do not occur elsewhere.

The Saurashtra Rachnatmak Samiti of Rajkot has been among those institutions which were the recipients of highest grants from the Nidhi. The assistance received by this Samiti amounted to Rs. 7,46,923.62 up to 1970. It had been established in 1948 with the aim of building up a non-violent society through constructive work based on the Sarvodaya spirit. It worked, as it still does, directly in the field of Khadi and Village Industries while coordinating the work done in Saurashtra in the fields of Harijan Seva, Nai Talim, Goseva, Bhoodan, Prohibition, etc. Saurashtra was in pre-Independence days a part of the Princely India, and it was in this region that Gandhiji had been born at Porbandar. At present it is a part of Gujarat, but for the purpose of Gandhian constructive work, it is an autonomous sub-unit. One very special feature of Gujarat, as a whole, is that that home State of Gandhiji is dotted throughout with constructive work institutions. It was a State where the Nidhi least engaged itself in direct activities, and that is why the number of constructive work institutions there receiving assistance of more than one lakh each was eleven, the highest among all the States.

The Hindustani Prachar Sabha of Bombay, which had received from the Central Nidhi Rs 5,00,000.00 for construction of its building, had been founded in 1938, prior to the Hindustani Prachar Sabha of Wardha, under the inspiration of Gandhiji for the pro pagation of an easily

comprehensible Hindustani language (a mixture of Hindi and Urdu), which could be written either in Nagari or Arabic script. It has been conducting several examinations both in Hindi and Urdu which are recognized by the Central Government. Within the last 24 years, some two lakh candidates have appeared at those examinations. Since 1967 it is also maintaining the Gandhi Memorial Research Centre and Library for a study of the common elements existing among the various dialects of Hindi and Urdu. It has several Urdu publications to its credit and also brings out an Urdu quarterly.

The Sarvodaya Ashram of Ranipatra in the Purnea District of Bihar which received an aid of Rs. 1,55,919.43 from the State Nidhi, was established in 1952 with the aim of bringing about as tate-free and exploitation-free nonviolent society, and through that process to establish such values in life as were consistent with the Sarvodaya ideal. It played an important part in the Bhoodan-Gramdan movement of the State, and it is still attempting to reconstruct village life in accordance with the ideas of Gandhiji. It is one of the premier constructive work institutions of the State, and it had utilized the financial assistance received from the Nidhi for the construction of a granary, a Goshala, quarters for the workers and some other necessary buildings. As is apparent, it is a centre for all kinds of Gandhian constructive activities in the State.

As already mentioned, the number of organizations assisted by the Nidhi had been extremely large. The picture that had emerged in 1964 was that of the twenty-four millions spent by the Nidhi by that time, no less than 34 per cent had been disbursed to some 650 institutions spread all over the country. No deserving constructive work institution had been denied assistance. It does not, however, imply that the Central Executive of the Nidhi acted without proper scrutiny. Cases are on record when they either refused to sanction the recommended amount altogether, or only partially sanctioned it, or demanded more information before considering the case.

In 1962, the Second Assessment Committee had recommended that finnancial assistance should thenceforth become more selective. The Government was itself helping many of the institutions, and hence the need was that the Nidhi confined its assistance to those voluntary institutions, which were carrying on intensive constructive work among those weakest sections of the population which normally did not receive adequate attention from the State Governments. These sections were the Adivasis, the Harijans, the rural landless, the urban slum-dwellers and scavengers. This suggestion was generally acted upon.

Institutions in Foreign Countries

The Trust Deed had laid it down that the Fund was to be utilized for financing the various activities in the country itself. Hence, whenever requests were received from foreign countries for financial assis tance, the

Executive had no option but to express its inability to do so. However, it had to make two exceptions, and they were in the case of the Phoenix Ashram, which had been founded by Gandhiji in South Africa, and that of the Gandhi Memorial Academy af Nairobi in East Africa. The case of the Phoenix Ashram was simpler since that Settlement had been founded by Gandhiji and the family of his second son, Shri Manilal Gandhi, lived there. Pandit Jawaharlal Nehru himself pleaded its case in the Executive and the Nidhi agreed to help in the maintenance of the Settelement and in the continuance of its activities, which included the publication of 'The Indian Opinion' started by Gandhiji. After the death of Shri Manilal Gandhi, his wife Shrimati Sushila Gandhi looked after the Ashram and its activities, and the Nidhi gave her a yearly assistance of Rs. 25,000.00 for them. In 1962, Shri Arun Gandhi, her son, informed the Nidhi that the Trustees of the Phoenix Ashram had decided to convert it into a Gandhi Memorial and they planned to collect £50,000 for it. The Nidhi was requested to help and it gave a token grant of £1000 towards it.

The case of the Phoenix again came before the Executive for further aid in December 1968, and it was of the opinion that since Gandhiji had begun his public career from it, the Settlement had an importance of its own and it would be proper for the Nidhi to help in its preservation, in its conversion to a museum and in the continuance of its activities. But all this involved the question of foreign exchange besides the difficulty of finding funds for them when the Nidhi had by then nearly exhausted its resources. Hence it was not deemed possible for the Nidhi to treat the Museum there as one of its own, and to undertake its responsibility. It, however, agreed to provide it with such articles as the photographs of Gandhiji, models of the articles used by him, films, recorded rccordings, copies of correspondence, models of Sevagram, Rajkot. Sabarmati, etc. At the same time, the Executive suggested that enquiries be made from Shrimati Sushila Behn Gandhi about the need of the Ashram, especially the printing press, and it authorized the Chairman to grant the amount deemed necessary. The total aid that the Phoenix Ashram had rcceived up to 1969-70 was of Rs. 1,03,674.11.

The case of the Nairobi Academy had arisen even earlier than that of the Phoenix. It was in 1950 that the Gandhi Memorial Committee in East Africa applied to the Chairman of the Nidhi for an endowment of rupees twenty lakhs to a cosmopolitan College which the Committee planned to establish in Kenya. The Executive Committee of the Nidhi could not at first see its way to make any such endowment for, as already mentioned, the objectives of the Nidhi did not appear to provide for aid to welfare institutions in oversea countries. The matter, however, did not rest there. It was urged from many quarters that Africa had its own importance as the birthplace of the matchless technique of Satyagraha which Gandhiji had evolved for solving political and social conflicts.

Further, many Indians had made it their home and were faced with the need to establish closer and more cooperative relations with the African community which was pulsating with new life. It would, therefore, be a fitting memorial to Gandhiji if such a College could be established there as would cater to the cultural and educational needs of all communities regardless of any distinctions as to race or creed.

Developments in East Africa, however, led to the Gandhi Memorial College becoming an integral part of a bigger scheme in the shape of the Royal Technical College, which the Kenya Government was in the process of implementing. This College was also cosmopolitan in character, free from bars and distinctions which marred inter-racial relations in that continent. A fresh request came for an endowment, and, after considering all aspects of the question, the Nidhi sanctioned a grant of Rs. 15,00,000.00. The endowment, it was laid down, would be used:

1. to establish a chair on comparative religion and culture, in the perspective especially of Gandhian ideology and philosophy;
2. to give monetary help to deserving students irrespective of race or creed; and
3. for research and instruction, so far as it may be possible, in cottage and home industries.

The work to be done from this donation had been placed on a statutory basis. It was hoped that this contribution from the Nidhi would in course of time be a powerful factor in promoting some of the great causes for which Gandhiji had stood.

Among the requests which the Nidhi found itself unable to concede, one was for a Gandhi-UNESCO Fellowship, another from a Paris association called the 'Friends of Gandhi' and a third one was for help to the Gandhi Memorial College of Kandy in Sri Lanka. The Nidhi was, however, more considerate in presenting Gandhian literature to institutions abroad, Among such institutions were included the Sarvodaya Mandals of Tokyo and Sri Lanka, the Kingsley Hall of London and the Ramakrishna Mission of Sri Lanka. Literature presented or distributed was worth some Rs 45,000.00. Some foreign associations holding conferences in India, however, did receive monetary help. They were two pacifist conferences and a conference of the New Education Fellowship of London.

The first was the World Pacifist Conference which was held in December 1949. It met first at Shantiniketan for a fortnight and then the venue was changed to Sevagram for the next fortnight. The Nidhi gave a grant of Rs. 1,38,098.02 for its expenses. The second was the 10th Conference of the War Resisters' International held at Gandhigram in Tamilnad at the end of December 1960. The Nidhi sanctioned to it a grant of Rs. 8,000.00. The Conference of the New Education Fellowship of London was held in 1959, and the Nidhi had sanctioned for it a grant of Rs. 4,000.00. There were a few other grants as well which were in the nature of token grants.

One example of it is provided by the token grent of Rs. 10,000.00 for the International Shanti Sena in 1961.

However, there is one point which needs clarification, and it is that Nepal was not deemed to be a foreign country for the purpose of assistance from the Nidhi because of its close economic and cultural ties with this country and it being a part of this sub-continent. Even in the time of Gandhiji, Shri Tulsi Mehar had been helped for his constructive work in Khadi, and the Nidhi too did not hesitate to help him with an assistance of Rs. 2,11,802.72 up to 31 March, 1970 for his constructive activities. Shri Tulsi Mehar, who is popularly known as 'Nepal Gandhi', has been running a High School for girls at Kathmandu wherein they also get training in horticulture, agriculture, sewing, all processes involved in Khadi production right from growing cotton, etc. It also has been maintaining a hostel.

CHAPTER THREE

Gramseva: Village Reconstruction

Gandhiji had said, "India is to be found not in its few cities but in its villages. Farmers and workers make India. Their prosperity alone can make India a country fit to live in." Keeping this in mind, the Nidhi had entertained from the very beginning the idea of devoting the bulk of its resources to the service of the villages in India. For doing so, two ways were open to it. One was to help the organizations, groups and individuals already working in that field, and the other was to set up its own centres to take up the various programmes of village work. During the early years, it was the former way which predominated, and we have already seen how the various institutions, founded by or associated with Gandhiji, were helped not only to continue their activities but to extend them. The Nidhi also helped many other deserving institutions and individuals working in the field. Gradually, however, it also took upon itself increasingly direct work in the villages through its Gramseva centres.

Gandhi Ghars

At the very beginning of the collection of the Gandhi Memorial Fund, Pandit Jawaharlal Nehru had in February 1949 advocated the idea of building national memorials of Mahatma Gandhi in a large number of villages in the form of what he named 'Mahatma Gandhi Panchayat Ghar' to serve both as a service and culture-centre of a village or a group of villages. A Sub-Committee of eight members with such persons as Sarvashri Shrikrishna Das Jaju, Kakasaheb Kalelkar and J.C. Kumarappa considered the various aspects of the suggestion, and it chalked out an outline of Gandhi Ghars. Another Sub-Committee worked out the syllabus for the training of the workers. After the reports of these committees had been received and considered, a third committee was appointed in June 1951 to assist Shri G.V. Mavalankar, the Chairman of the Nidhi, in working out the scheme.

The basic idea behind these Gandhi Ghars was the building up of community life in the villages, which they had been sadly lacking. They were intended to remove this defect by conducting cultural, educational and economic activities there. Considering the variety and the number of

activities expected of them, it had been proposed to build in selected villages fairly large buildings so designed as to meet their diverse demands. These buildings or 'Gandhi Ghars' were expected to serve as centres for the all-round uplift of the villages. This meant that instead of confining themselves to a few items of village uplift work, they were to launch an all-out plan of rural development. Experience had shown that nothing short of complete planning of the village life based on full utilisation of local resources was likely to stop waste and to raise the standard of life of the villagers, and this presupposed an assessment of local resources through a detailed survey.

According to the note prepared on the basis of the reports of the various committees, the programme of Gandhi Ghars was conceived in three stages—Extensive Centres, Industrial Centres and Intensive Centres. The programme of work for Extensive Centres included common congregational prayer, spinning for self-sufficiency, compost-making, unpolished rice, Magan-Choola (smokeless oven), first-aid on nature cure lines, Shanti Sena and Bhoomi Sena (Land Army). Those centres could be started by either the existing workers or such newly recruited ones as had undergone a regular course of two years' training at a regional institute.

The next stage of Industrial Centres needed more of expertise, and hence it was envisaged that they would be started by selected workers who, after two years' initial training referred to above, would further undergo training in the technique and the marketing problems of cottage industries.

The final stage or that of Intensive Centres was expected to evolve through a series of experiments. Obviously, such experimental centres were bound to be a few selected ones depending on the availability of experienced and qualified workers and, above all, on the enthusiasm and cooperation of the local people.

To clarify thinking on the subject, the Nidhi had organized a three-month training camp at Vedchi (Gujarat) in 1952, and as a result of that camp, the Trust had brought out a blueprint for the achievement of Gram Swarajya entitled 'Full Employment Plan for a Village'. All this naturally took time, and the suggestion could only acquire material shape in 1955, when provision was made for building 100 Gandhi Ghars in the country at a cost of Rs. 20,000 each. Even then, much could not be accomplished in this direction, and only in two States their number could exceed six. Thus the target of 100 Gandhi Ghars remained a mere dream, and their number did not exceed forty in the whole of the country.*

As regards the running of these Gandhi Ghars, the idea had been that in the initial stages they would be the responsibility of the concerned State Nidhis, but as soon as it was practicable, their management would

*Appendix C contains State-wise the names of the places where these were located.

be transferred to the local people or the village Panchayats. The present position is that most of these are being run by other organizations.

As a concrete illustration of the programme of work undertaken by these Gandhi Ghars, the achievements of one of them are being mentioned here. The Gandhi Ghar of Dhakadkhedi in the Bhilwara District of Rajasthan had been started on an experimental basis as early as in August 1953 for five years. In 1959 it was handed over to an independent organization formed for this very purpose under the name of 'Samagra Gramseva Kendra Dhakadkhedi', and, as is reported, the quality of its work has improved with the passage of time.

The work that it did during its first five years is divisible under the heads of construction work, development of agriculture, animal husbandry, self-sufficiency in cloth, house construction, cottage industries, education, sanitation and health, and social reform. The construction work was undertaken with the help of the villagers themselves, and it included erecting a bund round a tank so that water be available for cattle to drink, digging of four wells to provide drinking water to the villagers, making link roads to the village usable in the rainy season, building a bath room for women near a well, digging four new wells and repairing two old ones for irrigation purposes, repairing the village temple, building a cooperative seed store with five cemented rooms, etc. In the field of agriculture, new crops were introduced, cultivation of vegetables was started, improved implements were introduced, etc. Attempts were made to improve the breed of cows, and pasture land was acquired in a neighbouring village. All this resulted in the increase of milk yield. Many youths of the village resolved to use cloth manufactured in the village itself. Hence different types of spinning wheels were introduced, and weavers were brought from outside to train the local weavers. All this resulted in the manufacture per year of 400 to 700 square yards of Khadi, and some 3000 square yards of cloth woven from mill yarn. This made the village well-nigh self-sufficient in cloth. People were also helped to build new types of houses with windows. To make them more lasting, they were taught to manufacture lime. Oil-pressing, tanning, bone-meal and rope making industries were started. A cooperative store was also started in the village. This stopped the exploitation of those villagers. By 1957, the villagers had purchased from it goods worth Rs. 15,600 and sold through it goods worth Rs. 16,225. The Cooperative kept the income and expenditure accounts of the villagers, and tried to check them from incurring unproductive loans. Besides running the cooperative shop, it also engaged itself in manufacturing Khadi and pressing oil seeds. A Balwadi, a primary school and a night school for adults were established. Religious, cultural and national days were celebrated, and thereby attempts were made to develop their character. Regular prayer meetings, spinning and talks held at the Centre also helped in educating the

villagers. Discussions in the Development and Cooperative Committees too worked in the same direction. Collective sanitation drives were launched. The villagers were taught how to remain clean. In some houses, pit latrines and urinals were constructed. Sick persons were treated at the Ayurvedic Dispensary. Lastly, attempts were made to get untouchability abolished. Permission was procured for scheduled caste persons to draw water from the wells, and on various occasions all the villagers sat together and mixed with each other. The people resolved neither to give nor to partcipate in death dinners, and to use only such articles of food as were the products of village industries. They gave up the sacrifice of animals which they used to do to propitiate their goddess.

These were, in short, the achievements of the Gandhi Ghar of Dhakadhkedi during the first five years when it was run by the Nidhi itself. The total expenditure incurred on these Gandhi Ghars throughout India by the Nidhi was nearly six lakhs of rupees.

Other Gramseva Centres

The Gandhi Ghar scheme was too ambitious a project to materialize easily and to provide centres of village work on any vast scale. Hence the Nidhi from the very outset had depended more upon the less ambitious scheme of Gramseva Centres. They were started in 1953 by the State Nidhis through one-worker centres. In 1954, they numbered some three hundreds throughout the whole country, and this system of village work remained in vogue till 1958, when it was decided to post two to four workers in selected intensive areas, and thenceforth this system was followed. This change had been necessitated by the experience that one worker at a Centre was unable to do more than touch the life of the village at some one point here and there, when what was really needed was an integrated Gramseva work which could only be efficiently performed by a team of workers.

On the basis of the recommendations of the First Assessment Committee of 1958 regarding the change in the pattern of the work carried on then by the State units, the Nidhi framed a five-point or Pancha-Mukhi programme for them. It consisted of the following items:

(*i*) More food and better food,
(*ii*) More sanitation and better health,
(*iii*) More cottage and village industries and better income,
(*iv*) More basic and social education and better citizenship, and
(*v*) More cultural and recreational facilities and better living.

Subsequently two more items of constructive work came to be added to them converting the Pancha-Mukhi programme into a Sapta-Mukhi one. They were:

(*i*) Close association with cooperatives and Panchayats in the area, and
(*ii*) Shanti Sena

The Assessment Committee had also recommended in-service training in different States, and this had been accepted by the Nidhi and acted upon. As a part of the Sapta-Mukhi programme, the workers were expected to go forward with self-supporting schemes by registering the centres as local Sanghs or institutions, and then seeking financial assistance locally from sources other than the Gandhi Smarak Nidhi.

As a result of the reorganization, there were 232 Gramseva Centres with 604 whole-time workers in 1961. The work of these Centres was found satisfactory by the Second Assessment Committee appointed in 1962. It said, "There is no doubt that Gramseva work of an integrated nature conducted in far-flung areas in India's countryside is bristled with a number of practical difficulties. Moreover, rural reconstruction work needs a good number of well-trained, efficient and devoted persons. In spite of these difficulties, it must be conceded that, on the whole, considerable good work has been done by over 200 Gramseva Centres in different parts of the country during the last few years." It may, however, be also mentioned here that the Programme Evaluation Organization of the Planning Commission had been requested by the Committee to undertake the assessment of work in a few selected Gramseva Centres and to suggest measures for securing better coordination with the activities of Government departments as well as other non-official agencies, and it did its work, as was to be expected of it, in a scientific and methodical manner. The Committee had taken into consideration the evaluation report of this Organization while preparing its assesment report. It made a number of recommendations to increase the efficiency of the workers, to better the quality of their work and to enlist the cooperation of the seasoned Gramseva workers of the Nidhi for the Panchayati Raj Programme. Among them, two deserve special mention. One was more intensive in-service training for the workers. It was suggested that two full-fledged training centres be set up at key places, one in the North and the other in the South. The second was that the work in the villages should be program-centred rather than worker-centred. It also said that the Nidhi's approach to rural reconstruction work should be selective, qualitative and specialized, and that spreading out Gramseva Centres in a large number throughout the country, when the Community Development Blocks were going to cover the entire field, would not be worthwhile.

The Executive Committee considered its report and accepted the three points of policy given above besides emphasizing that thenceforth special stress should be laid on improving the condition of those who were the weakest and lowliest.

These village centres had been engaged in various activities such as Balwadis, adult education, village sanitation, improved agricultural operations, prohibition, etc. Notwithstanding these various activities, if their achievements did not come up to the expectations, the reason lay

in the lack of qualified workers and proper coordination of work. These deficiencies, however, were made good when the Nidhi in collaboration with several other all-India constructive work organizations, started centres in border areas under the Border Area Coordination Committtee, formed after the Chinese invasion in 1962.*

In this programme of direct activity undertaken by the State Nidhis, a total sum of Rs. 1,32,82,427.35 was spent by the Nidhi up to 1969-70. The largest amount spent in any State was in Bengal, and it had come to Rs. 24,97,891.21. It was followed by Uttar Pradesh (Rs. 19,17,289.77), Maharashtra (Rs. 14,59,041.59), Madhya Pradesh (Rs. 10,60,979.08), the combined Nidhi of Punjab, Haryana and Himachal Pradesh (Rs. 10,05,271.53), and others. Over and above these amounts, a sum of 8 lakhs and odd was spent in assistance given to some institutions for village work, bringing the total expenditure under the head of Gramseva to Rs. 1,40,34,854.34 up to the end of 1969-70.

After the Gandhi Centenary, the number of these Centres was considerably reduced and their working was tailored to available resources and local circumstances. In Uttar Pradesh, these centres were brought down to 16 from 44 and these are active in selected regions such as hill or border areas, tribal regions and in Bundelkhand. In Tamilnad, 4 Centres are working very well. The most satisfactory situation, however, prevails in Kerala where not only all the 10 old Gramseva Centres are in existence but 9 more have been added. They are now managed by independent registered bodies and have become self-propelling units with local resources and income from industries. Each of these Centres has taken up the work of the eradication of poverty from 1000 families by mobilizing community efforts and seeking assistance from banks and other sources.

Bhoodan-Gramdan

It has already been pointed out that the workers of the Nidhi Gramseva Centres also participated in the various movements inspired by Vinobaji. This was so because of the revolutionary aspect of the Bhoodan movement and the potentiality it exhibited of the integrated uplift of the lowest strata of the rural society. In 1951, at the start of the movement, the Nidhi gave it its first assistance of Rs. 6000.00, on the request of Baba Raghavdas, towards the expenses of the movement. Next year a sum of rupees one lakh was given to the Sarva Seva Sangh, of which a mention has already been made, for the propagation and organization of the Bhoodan movement in various States. The Directors (Sanchalaks) of the State Nidhis were in some special cases allowed to become the Secretaries of the Bhoodan Samitis in their States with the approval of the Central Nidhi, provided the Secretary of the Central Nidhi and that of the Sarva

* Of this Committee more has been said in Chapter XVI.

Seva Sangh favoured it. Ordinary Nidhi workers too were allowed to work for Bhoodan within their regions. In December 1952, a sum of Rs. 18,00,000.00 was earmarked from State Funds for the purpose of Bhoodan. Its need had been felt because the movement was fast gaining momentum and the Sarva Seva Sangh had resolved to collect 2.5 million acres of land within two years in the whole country with a target of 50 million acres to be achieved by 1957.

In 1954, financial aid was also granted for assistance in Bihar to those who had dedicated their lives to the cause of the Sarvodaya revolution. The Nidhi also helped in the intensive campaigns to secure Gramdans in Bihar by granting Rs. 2,00,000.00 for this specific purpose in 1967. The time limit for the utilization of this sum was later on extended up to 1968. The State Nidhis too were permitted to make similar grants, and the amounts granted by them varied according to the intensity of the movement within their States. As a result of it all, the total financial assistance given for this work by the Nidhi amounted to Rs. 45,17,997.25 by 31st March 1970. Of the State Nidhis, the Bihar Nidhi spent over it the largest amount of Rs. 6,14,658.30. Next came Uttar Pradesh with Rs. 2,98,620.17, and then Tamilnad with Rs. 1,91,997.00.

Gram-Nirman (Village Reconstruction)

Several compact areas of thousands of acres had been donated in Bhoodan in Uttar Pradesh, and extensive Gramdan areas were later on obtained in a few States of which the Koraput District of Orissa provided the most outstanding example. It is an area inhabited by tribal people, who are among the poorest and the lowliest of the land. These Bhoodan and Gramdan areas involved either the work of rehabiliation or of reconstruction or of both, and these necessarily demanded large amounts of money. The Nidhi, as was to be expected, again opened its purse and by 31 March 1970 it had rendered financial assistance of Rs. 27,70,812.20 for reconstruction work.

The Central office itself disbursed Rs. 6,62,000.00 for work in Koraput where more than two lakh acres had been donated in about 1500 villages. This success of the Gramdan movement there had thrown a new challenge to the Sarvodaya workers and the problem, it posed, could not be evaded. It was felt that an opportunity had been provided to work out the Sarvodaya plan of integrated development and create a pattern of Gram Swaraj. The Sarva Seva Sangh accepted the challenge, and decided to take up the development work in the Gramdan villages in spite of its meagre resources in men and money.

The work continued for about three years from 1956 to 1959 during which the total expenditure came to Rs. 23,90,302.00 while the receipts other than loans amounted to Rs. 25,30,156.00, the major contributors being the Government of India, the All-India Khadi Commission, the Gandhi

Smarak Nidhi, the Sarva Seva Sangh and the Government of Orissa. Of this assistance, the Nidhi's contribution of Rs. 6,62,000 had been utilized to meet the expenditure on administrative charges, training and research.

The work had to be given up because of various unforeseen difficulties. However, though it had not come up to expectations, much had been done and, above all, the experiment had its lessons to teach. Details of the work accomplished and the hurdles experienced are available in the 'Report on Koraput Gramdans' by A.W. Sahasrabudhe, who was in charge of the whole work there. He writes, "We had to accept the limitation of an organization like Sarva Seva Sangh. It is essentially an organization devoted to education in its widest sense. It has to inculcate social values and create a climate of cooperative effort. It cannot take up executive tasks, I must confess, as we did in the early stages of work in Koraput." And again, "It should be remembered that the Gramdan experiment has been something like the attempt to create 'a moral man in an immoral society'. In an economic order based on private property and profit we were trying to create an oasis of co-operative living and co-sharing. The machinery of the Government, traditions, social conventions, the money lender, the shop-keeper, the whole apparatus of economic and social living was opposed to our ideas. They were trying systematically to sabotage our experiment. The fact that a vast majority loyally stood by Gramdan as they understood it, and continued to support our efforts, speaks volumes for their goodness and right intention. They have certainly shown public morality which is rarely seen." The experiment cannot be deemed to be a failure.

The two States which spent most on this item of activity were Uttar Pradesh (Rs.7,72,846.80) and Bihar (Rs.7,67,482.48). In its budget of 1956-57, the U.P. Nidhi had provided for an expenditure of some Rs. 2,50,000.00 for village reconstruction work in the various areas of the State and of about Rs. 48,000.00 for a Village Reconstruction Institute at Sevapuri (Varanasi). In the budget of 1957-58, two lakhs had been further provided. Thus the beginning was made. The work of rehabilitation was done on a large scale in Shantipuri (Nainital) and Shardapuri (Pilibhit) successfully. In these areas of 3500 and 7500 acres respectively, some 800 landless were rehabilitated. They were helped in making lands arable, arrangements were made for their drinking water and they were provided with implements. The expenditures on these areas came respectively to Rs. 2,04,292.88 and Rs. 2,68,112.81.

In Bihar this work was largely carried on by the Gram Nirman Mandal of Sokhodeora, founded by Shri Jayaprakash Narayan, which received an aid of Rs. 2,67,407.65 from the State Nidhi. Its field of work extends to the whole of Gaya District and a part of Monghyr. It eliminated landlessness from fifty villages of Kauakol Police Circle. In its hilly region with no proper irrigation facilities, the Ashram dug deep wells and installed

pumps to irrigate its fields of 40 acres, which has set an example of improved cultivation. The result is that others have followed suit. The Ashram has been the recipient of many prizes in horticulture. Since the decentralization of the Bihar Khadi Gramodyog Sangh, the responsibility of its work in Gaya District has devolved on this institution and it is producing Khadi on a big scale. In addition to it, it is also encouraging other village industries and handicrafts, running a Saranjam Kendra and an Industrial Centre. Through its Kushta Seva Samiti, it is working for the eradication of leprosy in that area. It helped in the Bhoodan-Gramdan movement, and because of the Ashram the people of the area developed a new consciousness.

An amount of Rs.2,39,537.08 was also spent in the State on the reconstruction of Gramdan areas. Of the other States, more than a lakh was spent in both Madhya Pradesh and Maharashtra, while Tamilnad spent Rs. 57,147.03 on reconstruction work in ten Gramdan villages. Like Uttar Pradesh, it had taken up this work directly.

The total expenditure on Gramseva was Rs. 2,35,62,112.29, including Rs. 1,00,059.11 from the donors' earmarked funds.

CHAPTER FOUR

Propagation of Gandhian Thought

One of the objects of the Trust, as laid down in the Trust Deed, had been the study and propagation of Gandhiji's teachings, and, for this purpose, to maintain study centres and libraries. In a sense, this was the crux of the Trust's work for obviously Gandhiji would live in the minds of generations to come not as a man who achieved something for his people, but as one whose basic ideas are of universal validity for all times and climes.

Spreading the ideas and message of Gandhiji could include many programmes. No doubt, the main stress could only be on the maintenance of study centres and libraries, but other items of programmes were also needed as aids. Publication of books and journals by or on Gandhiji was one such item. Then there was the use of audio-visual media for the propagation of his ideas. This was one of the most effective ways to reach both the literate and the illiterate. For the illiterate its importance was obvious enough, but for the literate too its value lay not only as something which attracted all but also because as Gandhiji used to say, "My life is my message". He was one of those extremely rare souls whose actions corresponded with his words. Lastly, the world had been attracted towards Gandhiji because he had discovered for it a nonviolent technique of solving those problems which the world so far had not deemed soluble in any other manner except that of violence and war. It was also therefore necesrary to help in the propagation of his ideas against war or what has been termed as 'peace work'. The Nidhi took up all these items of programme for spreading the words and the message of the master.

Tattva-Prachar Centres

The most important work in this respect done was to open Tattva-Prachar or Study Centres in important cities throughout the whole country. Each Centre consisted of a library and reading room, and at many places a hall for congregational purposes. These were all located in rented buildings. The libraries were never exclusively confined to Gandhiana, but contained fair collections of books likely to be helpful in

any Gandhi study. As was natural, these books were mostly either in English or in the regional language of the Centre.

These Centres had also been holding short-term and long-term study camps and workshops in which teachers, students and other members of the intelligentsia had been participating. They proved very useful in winning over the minds of many people for the revolutionary ideas of Gandhiji. Another effective method had been the distribution and sale of basic Gandhian literature at a subsidized cost to public and educational libraries in all States.

The implementation of the whole idea took time and passed through several phases. It had begun in 1951 when the Budget Committee, while considering the scheme for the publication of Telugu translations of Gandhiji's literature, recommended to the Executive the appointment of a sub-committee on Gandhi Tattva-Prachar to help the Nidhi in propagating both in the country and abroad Gandhiji's thought and view of life. This was done with Shri Shankarrao Deo as Convener and, later on, four other items too were assigned to it, namely, a plan for Sarvodaya Study Circles, a scheme for a series of books on Sarvodaya thought, essay competitions among students and the establishment of a Sarvodaya hostel.

Shri Shankarrao Deo prepared a draft for work inside the country, and Shri R.R. Diwakar a note for foreign countries. The former said in his note, "Now that Gandhiji is gone, and the unique effect his personality could create is no longer there, his words and deeds and the understanding that we can obtain by careful study and interpretation of his sayings and doings must become one of our main sources of inspiration and guidance." However, his main recommendation was of publishing Gandhiji's books in various languages and getting books written on his thought by others. Shri R.R. Diwakar also put forward some suggestions for the spread of Gandhian ideas in foreign countries through literature. As regards organization, the Sub-Committee recommended that the State Sanchalaks (Directors) be asked to have for the purpose small Tattva-Prachar Committees in their States, each of them comprising one or two writers, an experienced publisher of Gandhian literature, the Sanchalak himself and one more member, the total membership not exceeding five in any case, preferably less. This Committee was to prepare a list of Gandhian literature available in the regional language and to plan for the publication of others.

Thus the actual work began in 1952 with publication, and most of the States were helped to undertake it. In a few States, Centres for Tattva-Prachar work were also opened that year. Kerala became the pioneering State to work among the students, and soon other States too started doing likewise. But these Centres developed in their own way according to local needs and possibilities, and in some cases, due to local circumstances, no clear directions could be kept up. In some States there also came

about an unwieldy proliferation of Centres with paucity of competent, knowledgeable workers to implement the programme effectively. To cite an example, there were nearly 50 Centres in one of the bigger States. There was also no clear consensus as to the content of the programme.

All this came in for scrutiny at the hands of the First Assessment Committee of 1958. Besides taking up the question of what should generally be the content of Tattva-Prachar, it also considered what methods of Tattva-Prachar would be most suitable to bring a deeper understanding of the life, work and teachings of Gandhiji to students and youths. It noted that considerable expenditure was being incurred by the Gandhi Smarak Nidhi on Tattva-Prachar in most of the States in this country. It was of the view that in most places it was necessary to reorganisc and improve the work being done. It said, "The least we owe it to him (Gandhiji).....in this regard is that our educative propaganda must be genuine, realistic and related to specific objectives and not merely academic and vague. It must go deeper and effect the character, conduct and life of the people."

The Committee suggested certain objectives to be kept in mind, and recommended an organizational set-up for the work. The objectives indicated the contents in an elastic manner and these were such as to make people understand Gandhiji's ideas and work in their cultural milieu as well as for their relevance to the present-day problems. As for the organizational set-up, it recommended that every Gramseva Centre should also take up some Tattva-Prachar work through one of its Gramsevaks, and that there should be a small library, a good reading table and regular study classes in each Centre. It pointed out that a great deal could be explained orally without even the knowledge of reading and writting.

Exclusive Tattva-Prachar Centres were only recommended for urban areas, and they were to be classified as 'Major' and 'Sub' Centres. Major Centres were to be only in important educational areas. The Sub-Centres were to be attached to Major Centres within a distance of ten to thirty miles or less. It envisaged that in a State there might be three to five Major Centres with two to four Sub-Centres attached to each one of them. The Major Centre was to be manned by one or more full-time paid workers, while the Sub-Centre was to be run by honorary workers or by a local association or institution. It was only to receive limited financial aid for the purchase of books and for partly meeting other expenses. The Committee further rccommended that some kind of assessment in terms of the objectives should be made every six months.

These recommendations were circulated to all the State Sanchalaks (Directors), and were considered and welcomed by the State Boards. The programme of reorganization of Tattva-Prachar Centres was taken up in all the States. Weak Centres were closed down in spite of the painful

process it involved, and the rest were regrouped on the pattern of one Major Centre with a number of Sub-Centres attached to it. The standards set for Tattva-Prachar Centres proved to be another difficulty, but slowly and steadily doubts and difficulties were resolved in most States. The result was that at the end of 1961 there were 75 Major and 135 Sub-Centres with 99 full-time workers. At the Major-Centres there were decent libraries of Gandhian literature, reading rooms and study classes. These Centres conducted camps and arranged lectures, discussions and seminars.

Such was the situation when the Second Assessment Committee was appointed in 1962. The Committee requested experienced constructive workers to act as Reporters or Samikshaks for assessing the work of the Nidhi in different States. The Reporters concerned visited a number of these Centres in the States allotted to them, and submitted their reports to the Committee. They indicated that while good work had been done by some of the Centres for spreading Gandhian thought among the students and the public in general, there was considerable room for improvement. Hence it made a number of recommendations in this connection without materially changing the pattern, The main recommendations were :

1. The programme should be entrusted to top-ranking Gandhian or constructive workers and should not be left entirely to raw workers or retired teachers, who did not possess adequate background of Gandhian thought or constructive work.

2. Gandhiji's whole life was devoted to the search for truth and finding concrete solutions of difficult social, economic and political problems through non-violence and peaceful methods. Hence these Centres should become active centres of constructive work, both in urban and rural areas.

3. The establisment of a few hostels run on Ashram lines would help in promoting Gandhian spirit amongst the students and would also serve as training centres for the manifold activities of the Nidhi.

It further reeommended that good Centres should be made over to the Gandhi Peace Foundation and the rest be closed down after proper scrutiny by the State Boards.

The process of transference began in 1964 when the Foundation agreed to take them up. The Kerala Centres were the first to be taken over by it, to be followed by Orissa, Rajasthan, Delhi and other States as and when their funds got depleted. The process was complete by 1969. The other Centres not taken up by the Foundation were, for the most part, closed down though a few here and there continued as such for some time more.

All these Centres had been doing their work more or less on the same lines. An illustration of their mode of work may be provided from the report of the Tamilnad Gandhi Nidhi. It includes among their activities study

circles in colleges, summer camps, weekly and monthly meetings, special meetings, seminars, conferences, student settlements, pictorial exhibitions, literary exhibitions, celebration of national days, peace marches, Shanti Sena and Sarvodaya-Patra work, and enrolling subscribers to Sarvodaya journals. The Shanti Sena work, mentioned above, meant removal of communal and other tensions whenever and wherever need for it arose. These Centres had also been active in the eradication of drink evil and in the propagation of Bhoodan and Gramdan in the neighbouring areas. They sold a great deal of Gandhian and Sarvodaya literature to individuals and educational institutions. They also made arrangements in their cities for showing films connected with Gandhiji. These Centres in every State had been living institutions and they were instrumental in influencing very many students. An example of it may be cited from the Bihar report. It says that the Tattva-Prachar work done at its Centres produced some 300 workers who are at present carrying on constructive work of their choice in the various parts of the State.

However, this account of the work done would be incomplete without the mention of a very special achievement of Tamilnad. The State Nidhi started at Madurai a College of Gandhian Thought affilated to the local University. It conducts Certificate and Diploma courses in Gandhian Thought. Some advocate friends and professors had come forward to help in conducting these courses which proved very popular during the period of the Gandhi Centenary. These friends are even now continuing their cooperation.

The Gandhi Nidhi of Bombay also deserves special mention for its outstanding work in regard to seminars, symposia and lectures by eminent persons. It had been working, as it still does, in close association with the Mani Bhavan Study Circle run by the Mani Bhavan Gandhi Sangrahalaya. In other States as well, the Centres were very active among the intelligentsia of the cities. Thus, the work done by these Centres had been quite valuable, but it too must be acknowledged that it was not uniformly true of all the Centres. A sum of Rs. 43,76,409.54 had been spent on these Centres by the State Nidhis till the end of the Centenary period. It may also be mentioned here that in 1958 the Nidhi had given a grant of Rs. 1,00,000 to the Raman Science Institute, Bangalore, to be used as an endowment for organizing yearly lectures on topics pertaining to science and human values.

Gandhi Vichar Parishad

No account of the above Tattva-Prachar activity would be complete without the mention of Gandhi Vichar Parishad. It was at a Constructive Workers' Conference held at Wardha in 1950 that the idea of its formation had been first mooted and discussed. The need of such a Parishad was obvious, and the Conference approved of the idea. A Committe was

formed with Shri Kakasaheb Kalelkar as Chairman and Shri Shankarrao Deo as Secretary. Other members of the Committee were Sarvashri K.G. Mashruwala, J.C. Kumarappa, G. Ramachandran, Satish Chandra Dasgupta and Shriman Narayan Agarwal. Thus the Parishad came into existence and its headquarters were kept at Wardha, partly because it had been thc principal centre of Gandhiji's activities, but largely because some of the close associates of Gandhiji had continued to live there and their cooperation and guidance could be available to it there. This situation, however, changed with the death of Shri K.G. Mashruwala and the shifting of other associates to other places for more fruitful work and effective service.

The Parishad used to hold a few camps of a month's or a month and half's duration which were attended by students and young men from all over India. These camps were useful. They invigorated youthful minds; but theirs could only be an occasional activity. A small library had also been set up there enabling a few research scholars to read and think. A few manuscripts were also prepared but they could not be published as the process of their scrutiny remained incomplete.

The feeling gradually grew that the necessary atmosphere for research and study did not exist in Wardha. The Nidhi had extended to it all help from 1951 onwards, and therefore there was no question of any financial difficulty coming in the way of its growth and development. It was first of all thought that the Parishad should combine its resources with those of the Sangrahalaya (Museum and Library) which the Nidhi contemplated setting up at Sevagram, but this did not prove to be a practical proposition.

However, the Nidhi was intensely interested in the work of the Parishad. It itself was planning to do much of it through its four Sangrahalayas, and it would have been a waste of money and energy if it had helped the Parishad to do a similar type of work. The Parishad, on its part, felt more and more handicapped in its functioning. Hence a close consultation between the authorities of the Parishad and the Chairman and the Secretary of the Nidhi resulted in the merging of the Parishad in the Nidhi of which it became an integral part. This happend in 1955.

The then Chairman of the Nidhi, Shri G.V. Mavalankar, appointed a Board with the Chairman of the Nidhi as its ex-officio Chairman and Ravindra Verma, a member of the old Parishad, as Secretary. There were, in all, six members. The object of the Board was to plan, carry out, direct and coordinate programmes of research in Gandhian thought and its implications, and of the Tattva-Prachar work carried on directly or through the State Nidhis or through other associations working under the aegis of the Nidhi. It had been decided that the Board would be an autonomous agency of the Nidhi with its office at the Central Office of the Nidhi, and would be in charge of the work entrusted to it within the general policy and outlines set out from time to time by the Executive Committee of the

Gandhi Samark Nidhi.

The Board experienced certain difficulties in coordinating the work of Tattva-Prachar carried on by the State Nidhis, and it passed a resolution in 1956 recommending "to the Chairman of the Gandhi Smarak Nidhi that the Tattva-Prachar Vibhags (Departments) in the provinces (States) should be brought directly under the disciplinary control of the Gandhi Vichar Parishad, which, in its turn, will be responsible to the Chairman and the Executive of the Nidhi for the work entrusted to it by the Chairman's letter of appointment, and that, as a consequential step, the budgets of the Provincial Tattva-Prachar Vibhags should be integrated with the over-all budget of the Gandhi Vichar Parishad". This was accepted by the Executive Committee of the Nidhi.

However, the Parishad did not last long. With the proposed coming into existence in the near future of the Gandhi Peace Foundation whose objectives included the objectives of the Parishad, its own existence was likely to become superfluous. Hence it ceased to exist after 1957. The total assistance rendered to the Parishad by the Nidhi had amounted to Rs. 1,42,545.70.

Gandhi Bhavans

Quite similar in purpose and mode of activity to the Tattva-Prachar Centres had been the special scheme of establishing Gandhi Bhavans in Indian Universities. It was formulated with a view to propagating Gandhian thought and way of life among the educated youths of the country. The University Grants Commission, under the Chairmanship of Shri C.D. Desmukh, agreed to collaborate with the Nidhi, after detailed discussions with the Nidhi Chairman, in the implementation of this scheme by sharing on 50-50 basis the estimated cost of building a Bhavan which was expected to come to one lakh of rupees. It was envisaged that each Gandhi Bhavan would have a selected library of Gandhian and allied literature, an auditorium, study cubicles and an office room for the librarian, etc. It was to be located in some conspicuous place in the campus of the University, and was to be under the charge of some senior professor who was to act as its Honorary Director.

It was hoped that these Bhavans would serve as centres of manifold academic studies in Gandhian and allied thought, as also for social service programmes suiting the students. As such they were, in a broad sense, to represent only an extension of the Tattva-Prachar work into the vital area of university students and other youths.

Originally it was planned to build forty of them. The first one to be built was that of Delhi, whose foundation stone was laid by Pandit Jawaharlal Nehru in December, 1959. Eleven more followed and were located at Allahabad, Bangalore, Chandigarh, Dharwar, Jadavpur, Jaipur, Mysore, Nagpur, Srinagar, Trivandrum and Waltair. The Nidhi, in all,

spent Rs. 6,72,700.00 over them. After that it was decided not to give any more help for the purpose because those already in existence were not coming up to the expectations as envisaged. However, some of them are quite active as appears from the reports published now and then in the newspapers about them.

Besides these Gandhi Bhavans, buildings under the same name have also been constructed by the four State Nidhis of Kerala, Punjab-Haryana, Maharashtra and Uttar Pradesh. They are respectively at Trivandrum, Chandigarh, Poona and Lucknow, and are expected to function as centres of intellectual and constructive activities in these States. The Lucknow Bhavan is still incomplete. Only the first phase has been completed at a cost of some 2.5 million rupees, while the project was estimated to cost 4.5 millions.

Publications

The relevant clauses of the Trust Deed, which gave Tattva-Prachar work as one of its activities, included in it the "publication in various languages of Mahatma Gandhi's records consisting of his letters, correspondence, etc., his writings and teachings", and, as noted earlier, the first item which had come for consideration in relation to the Tattva-Prachar work was of publication itself.

Gandhiji's works were already available in English and to some extent in Gujarati, Hindi and Marathi as well because of the Navajivan Publishing House of Ahmedabad, which he had himself founded and which was allowed to have a copyright of his writings and speeches. Hence the publication of basic Gandhi literature in the regional languages of India became an important project of the Gandhi Smarak Nidhi so that all Indians might have easy access to his teachings in their regional languages. For this purpose, as already indicated, the Nidhi set up Publication Committees in the States.

The modus operandi in the States had generally been as follows:

(1) The appointment of a State Publication Committee by the Chairman of the Nidhi, consisting of well-known writers and other local personalities and with authority to bring out Gandhi literature in the regional language.

(2) Generally an amount not exceeding Rs. 1,00,000 was allotted to each Publication Committee, with the proviso that this should be kept as a rotating capital, as investments which would mostly be recovered from sales.

(3) The administrative expenditure on State publications should always be met out of their funds by the States concerned.

Much was done by the States, especially the non-Hindi States, in this direction. They, first of all, took up the publication of Gandhiji's writings and speeches, and later on booklets for children and other literates. Haryana-Punjab-Himachal Pradesh Nidhi took up the publication of books in Urdu and brought out 8 books in that language. However, taking into

consideration the new needs of the regions under it, its Hindi publications constituted 21 out of 34 books published in all by it. A special publication of it in English was a Gandhi Bibliography. Andhra has so for published 101 books in Telugu. Some of them are specially meant for children and neo-literates. Bengal has to its credit 22 titles in Bengali, Tamilnad 180 volumes in Tamil, Maharashtra 60 volumes in Marathi, Karnatak 55 volumes in Kannada and so on. Uttar Pradesh published 6 Hindi collections of Gandhiji on various subjects with editor's comments, besides some other books meant for children and neo-literates, while Rajasthan claims credit for 7 books, one of them being a Hindi translation of an English monograph on Gandhian economic thought. The Bombay Nidhi brought out Gandhi Chitravali in Marathi, Gujarati, and English.

Some of these State Nidhis had also been bringing out periodicals most of which are still in existence. In all, the various State Nidhis invested a sum of Rs. 20,21, 082.38 on publications till 31 March 1970. In this the Uttar Pradesh Nidhi led with Rs. 4,98,210.47 out of which a publication capital of Rs. 3,50,000.00 was maintained. Next came Tamilnad with an investment of Rs. 4,08,816.72 including the publication capital of Rs. 2,35,000.00. They were followed by Bengal, Karnatak, Maharashtra and others. A list of State publications has been given in Appendix D.

The State Nidhis also made special efforts during the Centenary period for the sale of their own publications and those of the Navajivan and the Sarva Seva Sangh Prakashan. Many Tattva-Prachar Centres had been very helpful in pushing their sales. In this matter, Tamilnad and Uttar Pradesh deserve special mention. They respectively sold books worth over twelve and twenty lakh rupees. The Jammu and Kashmir Nidhi sold Gandhian literature worth some two lakhs from 1966 to1970, quite an achievement for that region.

Central Publications

The Executive Committee had also decided in December 1958 to have a Central Publication Committee to augment the work of the State Committees and specially to look after publications in English and Hindi. It was set up with Acharya J.B. Kripalani as Chairman and Shri G. Ramachandran as Secretary, while among other members there were persons like Shri Shriman Narayan and Shri Pyarelal. It was decided to collaborate with established publishers for the publication of books on 50-50 basis. Accordingly, arrangements for co-publication were made with Bharatiya Vidya Bhavan of Bombay, Orient Longmans of Calcutta and Rajkamal Prakashan of Delhi, and by 1961 six titles in English and Hindi were out.

In 1960, it had been further decided to explore and bring out such books on Gandhiji as were suitable for students and children. But before it could materialise, the work of the Central Publication Committee had

been transferred to the Gandhi Peace Foundation in 1966. By that time the Central Publication Committee had brought out 14 volumes in English, Sanskrit and Hindi. The Sanskrit volumes were a translation of the Autobiography of Gandhiji by Shri Nagappa Shastri and Gandhi Suktimuktavali by Shri C.D. Desmukh. The Nidhi had spent over them a sum of Rs. 1,08,734.26.*

Special Schemes of Books on Gandhi

The Nidhi was very anxious to have authoritative books on Gandhiji by those who had come in special contact with him, and had first-hand information about his life and activities. After the death of Shri Mahadev Desai, which had occurred during the lifetime of Gandhiji himself, none had been left who could write a definitive biography of Gandhiji better than Shri Pyarelal who had also acted as his private secretary. Therefore, when he approached the Nidhi in 1958 with his five-year scheme to bring out a complete biography of Gandhiji in five volumes of which the two had already been published under the title of "Mahatma Gandhi: The last Phase", the Executive Committee approved of it and sanctioned him a grant of Rs. 30,000 per year. It was then expected that the first volume of "The Early Phase" would be available for publication by the end of 1961 and the next two volumes would be ready by the end of 1965. However, due to the difficulties involved in the task, the first volume could only come out early in 1965, and the rest of the volumes, which are now expected to be three instead of being two, are not yet ready. In 1969, the Nidhi created a special endowment of Rs. 3,50,000.00 and handed it over to the Gandhi Peace Foundation to meet out of its recurring income the expenses of Pyarelal's works and similar researches on Gandhiji's life and their publication. However, prior to this transfer to the Gandhi Peace Foundation, the Nidhi had already spent Rs. 3,06,488.56 in assisting Shri Pyarelal.

Besides him, Shri Prabhudas Gandhi, a grand-nephew of the Mahatma, has been another person who has first-hand knowledge of many an event connected with Gandhiji. He too was sanctioned a monthly allowance of Rs 300 p.m. in 1958 for two years to produce books on Gandhiji, and he received from the Nidhi Rs. 9,300.00.

Aid for Other Books

The Central Nidhi had also been sanctioning grants for the preparation and publication of other books not directly concerned with Gandhiji. One of the earliest grants made in this category was with respect to the publication of the first volume of the Critical Edition of Mahabharat by the well-known Bhandarkar Oriental Research Institute of Poona, which

* A list of Central Nidhi publications will be found in Appendix E.

Gandhiji had once visited and appreciated for the patient and the valuable work carried on by it. The grant was of Rs. 10,000. The Institute had approached the Chairman of the Nidhi for help since its own resources were not adequate for the purpose and it was anxious to carry it to completion.

Another grant of Rs. 16,420.39 was made to the Sarva Dharma Samuch chaya Samiti of Ahmedabad to bring out a selection of important texts from different religious scriptures containing the essence of the creeds concerned, and emphasizing the essential unity of all religions at their core. It may be mentioned here that 'equal regard for all religions' was an important element of Gandhiji's basic philosophy of life. It made for peaceful co-existence apart from its high philosophic and religious implications.

Dr Abid Hussain of Jamia Millia received a sum of Rs. 8,511.24 to enable him to write a volume on 'Indian Muslim—Today and Tomorrow'. The work was completed and published in 1965 under the title of 'The Destiny of Indian Muslims'. Syed Tayyabullah Saheb was given Rs. 1,000 to assist him in writing a book on 'Islam and Ahimsa' which was published in 1959. Rs. 4,720 were granted for the publication of a biography of Maulana Mazhrul Haque, the famous and highly respected nationalist Muslim leader of Bihar. A few other similar grants were made and the Central Nidhi spent in all under the head of 'Publication' Rs. 7,99,934.26 besides advancing Rs. 2,10,000.00 as capital for publication to Kerala and Utkal Nidhis. It also advanced an interest-free recoverable loan of Rs. 25,000.00 to Sarva Seva Sangh for publishing Shri Mahadev Desai's Diary.

'Gandhi Marg'

The Nidhi had started publishing a Quarterly Bulletin and three issues of it had come out in 1956, when it was expanded into a full-fledged journal named 'Gandhi Marg'. All this happened during the Chairmanship of Shri B.G. Kher. Thus this quarterly journal was born in 1957, and was published both in English and Hindi. The Hindi journal was merely a translation of the English edition and both came out from Bombay. After the death of Shri B.G. Kher, the journals were shifted in 1958 to Delhi, the headquarters of the Nidhi, and later on the Hindi periodical ceased to be a translation and began to contain generally independent articles. In 1966, they were transferred to the Gandhi Peace Foundation with their assets and liabilities, and they are now being published by it.

The standard of the journals has always been very high, and this is specially true of the English journal which always carries some articles from eminent foreign scholars interested in the ideas of Gandhiji, non-violence and peace. Considering the quality of the journals, the subscription

rates are very low and they are highly subsidized. Unfortunately, due to the lack of serious readers in the country and the apathy of the educational and public libraries, the number of subscribers has not been to expectation. Still, the journals are fulfilling a great need and, sooner or later, their value is bound to be realized. The articles of the English journal are abstracted and indexed in 'Historical Abstracts' of Santa Barbara, California, U.S.A., and they are also available in microform in the U.S.A., Canada and England.

Audio-Visual Media

The production of Gandhi films had been a major preoccupation of the Nidhi from the very beginning and concentrated efforts were made in the direction of producing longer and shorter documentaries, both on Gandhiji's life and work and on related Gandhian themes. The idea of a biographical film with acted parts having been discarded from the very beginning, the Nidhi had to make special efforts to obtain considerable footage of films of varying age and quality from all over the world. The earliest film material available with the Nidhi dates from the time of Shri Gokhale's visit to South Africa in 1912. The collection work owes much to the late Shri Devdas Gandhi who headed the committee appointed for the purpose by the Executive in 1950.

By 1965, the Nidhi had come to possess two major feature-length Gandhi documentaries: 'Voice of India', which was first shown throughout India in 1954, and 'Mahatma Gandhi: the Twentieth Century Prophet', an American production by Gainsborough of which the Nidhi had brought world rights. Some shorter documentaries which it had produced included 'Harijan', 'His Memory We Cherish' and 'The Last Journey'.

However, the major film achievement was the making of a complete biographical documentary on Gandhiji by Shri Vithalbhai Jhaveri, who worked as Honorary Chairman of the Films Committee after the death of Shri Devdas Gandhi. It was released in 1969. It had been produced in collaboration with the Films Division of the Government of India and is titled 'Mahatma'. The full-length documentary has also been divided into 14 short films, each dealing with a specific phase of Gandhiji's life.

The Nidhi had also entered into an arrangement with the All-India Radio for a project of recordings relating to Gandhiji. These included not only the recordings of Gandhiji's own prayer speeches already available (about 50 hours) but also recordings of reminiscences of his contemporaries, and the preparation of broadcast programmes from these assembled materials.

The first film released to the public, as already mentioned, was 'Voice of India'. It was shown in the main cities of the country and the press reactions were favourable. The art critic of one Paper known for its

discrimination said, "The Gandhi Films Committee deserves our gratitude for the immense labour it must have put itself to in collecting so many rare and valuable films of Mahatma Gandhi." The other press reviews while not so unqualified in their praise expressed satisfaction that Mahatma's life on celluloid could be made available to humanity.

It was a common experience that the picture was in parts deeply moving. To those who had not seen Gandhiji face to face the picture came as an experience in their lives. To those who knew him and had worked with him, it came as a vivid reminder of the stirring times in which they themselves had played some part. This is not to deny that it also had some obvious defects and inadequacies which were duly taken note of by the Films Committee to be avoided in the making of the fuller and larger picture.

The film 'Mahatma', like the earlier film 'Voice of India', came in for lavish praise from the various art critics of this country. The *Sunday Statesman* of Delhi declared it to be "a monumental film which is not only a great epic but one that can hold its head high professionally anywhere in the world." The praise bestowed upon it by the *Blitz* of Bombay was still more remarkable. It said, "We salute this film... A stiff challenge has produced a splendid film epic. This is the longest—and the greatest —film that the world has ever produced ; yet at no time in its inordinate length, does it meander into unessentials or degenerate into tedium...For the first time celluloid has captured the soul of a man and the heart beat of a nation in travail and triumph... This Gandhi film is notable as a great human and persuasive document." The famous writer and art critic Shri Khawaja Ahmed Abbas wrote in a film journal, "After seeing the film, one wishes there was a Vithalbhai Jhaveri and the miracle of film craft in the days of Buddha and Christ to transmit to us a contemporary visual record of those Sons of the Land."

These various pictures, specially 'Mahatma' had been shown in all the important cities of the country to packed halls. In the Gandhi National Museum, New Delhi, they are regularly shown on Sundays. Some of the State Nidhis and Museums too are making good use of them. For example, the Tamilnad Nidhi maintains a set of 39 films which are lent to schools and colleges owning projectors. They have served as a powerful force for communicating Gandhiji's ideas. There are cases when institutions like the Harijan Sevak Sangh of Tamilnad took the films in their vans and organized shows in the villages. The Madurai Museum held about one hundred shows of these films annually, and the Mani Bhavan Gandhi Sangrahalaya of Bombay also arranged their regular shows.

The Nidhi invested 13 lakh rupees on these films. The expenditure incurred by the various State Nidhis on organizing their shows and also exhibitions, another powerful method of conveying to the common people the life and thought of Gandhiji, had come by 1970 to Rs. 3,36,985.45.

The exhibitions had been organized by the Central Nidhi and the State Nidhis of Mysore (now Karnatak), Bihar and Uttar Pradesh. Karnatak, which spent the largest amount of Rs. 34,474.47 over it, had organized a mobile exhibition.

Peace Work

The world had been attracted towards Gandhiji because of his insistence on nonviolence and his unique weapon of Satyagraha which held out the hope of providing a war weary world with a "moral equivalent of war". Under these circumstances it was but proper for the Nidhi to help in peace work. An early opportunity was provided for it by the World Pacifist Conference held in India in December 1949. As we have already seen in connection with the financial assistance given to foreign institutions, the Central Nidhi had met its expenses. It has also been mentioned that the Nidhi gave a grant of Rs. 8,000 to the W.R.I. Conferenc held at Gandhigram (Tamilnad) in December 1960.

Besides these two, the Nidhi also met the travelling expenses of the two delegates sent in consultation with the Sarva Seva Sangh to participate at the Peace Conference held in Japan in 1954. They were Shri Kakasaheb Kalelkar and Dr. Bharatan Kumarappa. The Nidhi also helped Shri Shankarrao Deo's Peace March to Peking by providing a vehicle and meeting other necessary requirements of the journey.

However, with the establishment of the Gandhi Peace Foundation in 1958 and its activization, peace work became its responsibility, and the Nidhi did not have much to do with it after that. But it continued to take interest in the Conferences of Religion and Peace, and to its first Conference held in 1970 at Kyoto (Japan), both the Chairman and the Secretary were sent as delegates. It involved an expenditure of Rs. 6,826.63.

One of the main proposals of the W.R.I. Conference, referred to above, related to the organization of an International Shanti Sena. Amongst the sponsors of this idea were such eminent persons as Bertrand Russell and Vinobaji. In June 1961, the Executive Committee sanctioned a token grant of Rs. 10,000 for this work, without however committing the Nidhi to any policy or action on the part of the W.R.I. The Nidhi also gave a token grant of Rs. 1000 to the Committee for a Million Signatures against Nuclear Testing. Some State Nidhis also tried to secure signatures. At the invitation of the Nidhi several important persons like Martin Luther King visited India and the Nidhi arranged their tours and lectures in the country. All these had created a climate favourable to the growth of nonviolence in the country by making the intelligentsia realize the growing attraction for it in the West.

However, no talk of international peace can carry weight unless words are supported by deeds within one's own country. As far as India

is concerned, the disturbers of internal peace all these years had been either the communal feelings or class feelings. Of the communal peace work done by the Nidhi, the account is given separately elsewhere, but it would be proper to throw light here on the work done by it to meet the extreme communists' trouble. In 1967, these extremists organized themselves and started violent activities in the Naxalbari area of Bengal, which later became known as the Naxalite movement. They established full control in some areas of Darjeeling District and the Government administration collapsed there. During this time, two workers of the Bengal Nidhi attached to Kalimpong Peace Centre and Dalimpur Gramseva Kendra formed a peace mission and entered the Naxalite area which had come to be known as Muktanchal (the Liberated Area). They met Shri Kanu Sanyal, the leader of the extremists. Later, they submitted a report to the Chief Minister stating among other things that land hunger of the landless was the main factor behind the movement. They also made other recommendations to deal with the movement. In order to bring peace to the area, the State Nidhi started three peace centres at Naxalbari, Kharibari and Chopra where peace work was carried out.

Another work which also deserves special mention is that of Chambal Valley Peace Committee (Chambal Ghati Shanti Samiti). Vinoba had visited that dacoit-infested region in 1960 to eradicate the age-old dacoity menace from that area by persuading the dacoits to give up their practice and to adopt peaceful pursuits of life. To begin with, they were advised to surrender with their arms and ammunitions, and to submit willingly to the legal consequences of their past crimes. It was, however, expected that those who surrendered voluntarily would be pardoned in as much as they would not be allowed to suffer capital punishment. About a dozen prominent dacoits surrendered, but the process did not go sufficiently far because no sufficient congenial social climate had been created by that time. However,a beginning had been made and in this work the State Nidhis of Madhya Pradesh and U.P. had together incurred an expenditure of Rs. 69,301.35. The seed sown at the time developed later and in 1972, when the atmosphere was more congenial, some 500 dacoits surrendered in Chambal and Vindhya regions. The credit for it goes to the efforts of Gandhian workers under the leadership of Shri Jayaprakash Narayan, and to the cooperation they received both from the Central and State Governments. The Central and State Nidhis were also very closely associated with it.

Taken in all, the total expenditure on peace work had come to Rs. 3,28,101.99. Out of it the Central Nidhi accounted for Rs. 2,27,480,95.

Distribution of Literature

Lastly, as a part of this Tattva-Prachar work, the Nidhi also distributed Gandhi literature to institutions and libraries. It has already been mentioned that while denying any financial assistance to foreign institutions

in general, the Nidhi was quite favourably inclined to provide them the works of Gandhiji if they expressed a wish for it. In this matter also greater liberality was shown within the country. The expenditure incurred within the country on the distribution of literature was Rs. 3,30,605.97 and in foreign countries, Rs. 44,982.63.

Total Expenditure

The total expenditure under these various sub-heads, both from non-earmarked and earmarked funds, amounted up to 31 March 1970 to Rs. 97,40,564.97.

CHATER FIVE

Educational Reform

The new society that Gandhiji wanted to build up through nonviolence demanded an appropriate cultural and educational process. That is why among the various items of his Constructive Programme, two were of Adult Education and *Nai Talim* or the New Education. While the former did not have much revolutionary implications, the latter clearly had, and Gandhiji considered it to be the "spearhead of a silent social revolution". It was expected to provide a healthy and moral basis for relationship between the city and the village, and to go a long way in eradicating poisoned relationship between the classes. The object of Nai Talim has been to help all boys and girls grow into citizens of a new order based on cooperative work with an understanding of their rights, responsibilities and obligations in such a society, and at the same time to grow into such individuals whose personalities have had opportunities of balanced and harmonious development. The psychological and sociological correctness and desirability of that system have been recognized by many eminent authorities.

This system of education is based on the twin principles of education being woven round a basic and suitable craft, and of being productive enough to meet the expenses on the teachers. It also envisages, like the traditional system, four stages of education, and calls them as Pre-Basic, Basic, Post-Basic and Higher. The Basic stage corresponds to the secondary, and below it is the Pre-Basic stage for children under seven years of age. Gandhiji had even conceived that higher education too should be based on the principles of Nai Talim mentioned above. However, he had begun by first advocating it for the Basic stage, and he hoped that with time it would develop both downward and upward. Some Pre-Basic and Post-Basic schools had even come into existence during his lifetime, but the higher education had remained completely untouched.

Basic Education

The Nidhi deemed it its duty to give all encouragement to Basic Education or Nai Talim, and it began by giving financial assistance to the Hindustani Talimi Sangh, which by 31 March 1970 had amounted to

Rs. 12,63,202.50. In the programme for the Nidhi Gramseva Centres, one item was also of "More Basic and Social Education and Better Citizenship." However, it was not possible for the Nidhi to take directly upon itself the task of opening many Basic Schools in the country and of running them. At the utmost, the State Nidhis could run a few Basic Schools here and there at suitable places provided good Basic-trained teachers were available. Hence what was practicable for it was to give financial assistance to those organizations and institutions which were either engaged in propagating the new system or in experimenting with it or doing both. And it is what the Nidhi generally did. A few State Nidhis did run a few schools but they were exceptions. Of course, a greater degree of direct activity was undertaken for the training of teachers for Basic schools.

This explains why, of the financial assistance rendered by the Nidhi to outside agencies, the largest share went to those which worked in the field of Basic Education. The following are the major institutions or organizations which received more than a lakh of rupees for the work they were doing in that field:

Bengal	
Lok Seva Parishad, Badbasudeopur	Rs. 4,30,926.00
Nai Talim Sangh, Balrampur	3,92,929.52
National School, Majhihida	1,28,757.90
Gujarat	
Lok Bharati, Sanosara	3,12,455.82
Bharat Saraswati Mandir, Sansad, Sharadagram	2,50,000.00
Madhya Pradesh	
Jayanarayan Sarvodaya Vidyalaya, Karajgaon (Betul)	1,01,136.31
Gram Bharati Ashram, Tavalai	4,13,139.13
Punjab, Haryana & Himachal Pradesh	
Sarvodaya Bal Ashram, Simla	1,40,932.13
Nai Talim Shala, Udadan	1,39,011.47
Nai Talim Shala, Gajjukheda	1,39,161.85
Nai Talim Shala, Pattikalyana	2,47,128.91
Utkal	
Maulik Siksha Parishad	1,30,039.61
Uttar Pradesh	
Harijan Gurukul, Dohrighat	1,05,796.85
Central Nidhi	
Hindustani Talimi Sangh	12,63,202.50

Of the Nai Talim institutions run by the State Nidhis, Uttar Pradesh provided several examples. The State Nidhi ran at Sevapuri (Varanasi) a

Basic School, a Post-Basic School and a Training School for Nai Talim Teachers with certificate course under the guidance of Shri Dhirendra Mazumdar. It had spent Rs. 1,51,126.03, Rs. 5,62,767.22 and Rs. 75,205.36 on them respectively by 31 March 1970. They are still working.

The total expenditure on Basic Education by all the Nidhis had been Rs. 67,92,133.38 up to 31 March 1970. However, it must be acknowledged that in spite of all the efforts made to popularize Nai Talim, they cannot be said to have been successful. This was so because of several factors, and most of them had not been only operating exclusively in this particular field of Gandhian work. They, as a matter of fact, had affected all programmes of constructive work.

Higher Education

The Nidhi was anxious to see a university run on the principles of Nai Talim, and it expressed its readiness in 1951 to help such a university from the funds earmarked for education, but it did not materialize. However, the Lok Bharati of Sanosara in Gujarat developed under-graduate courses on the principles of Nai Talim and it received in toto an aid of Rs. 3,12,455.82 from the Gujarat and the Central Nidhis. Founded in 1943 by Nanabhai Bhatt to experiment on the system of Nai Talim, the institution came later to run Lokseva Mahavidyalaya affiliated to the Saurashtra University for degree courses, Gram Vidyabhavan (Rural Institute) recognized for a Certificate course by the Indian National Council for Rural Higher Education, and Buniyadi Talim Adhyapan Mandir (Training School for Basic School Teachers).

A few other institutions of higher education also received grants from the Nidhi. The Gujarat Vidyapith of Ahmedabad, founded by Gandhiji himself, received Rs. 11,73,750.00, while the Banasthali Kanya Vidyapith of Rajasthan, a well-known all-India institution for the education of girls, which tries to instil Gandhian values into its alumni, received thirty thousand rupees. The Gandhian Institute of Studies at Varanasi, founded by Shri Jayaprakash Narayan, was also recipient of an aid of Rs. 5,92,741.02 from the Uttar Pradesh Nidhi. The Bihar Vidyapith too received an assistance of Rs. 2,15,000.00, being a national institution founded at the time of Non-Cooperation movement along with other Vidyapiths to provide education to those students who had left their schools and colleges at the call of Gandhiji.

Aid to other Institutions

Some other institutions also received financial assistance from the Nidhi for one special reason or another, but they were never on a vast scale. To cite a few examples, Rashtriya Virjanand Andha Kanya Vidyalaya of Delhi (a school for blind girls) got Rs. 30,682.62, and Gram Vidyalaya of Suwana (Rajasthan) received Rs. 30,749.00. Some others also received grants.

Training and Scholarship

Under this head the Nidhis spent Rs. 17,26,809.23. The training mentioned here included all sorts of training—workers' training, training of craft teachers, training in nature cure, etc.

Social Education

This was deemed to be a special field of Gramseva workers. As already mentioned, they were expected to work for social education and better citizenship. One of the Reports published by the Nidhi had said that social education at the Gramseva Centres would be citizenship training in the best and widest sense. Promotion of literacy was only one item of social education which, in a broad sense, included the following:

1. Changing bad habits of the people concerning sanitation, casteism, etc., into good habits;
2. Helping people to become good, self-reliant, hardworking and co-operative citizens;
3. Enabling people to understand intelligently the various programmes of national reconstruction going on in the country; and
4. Understanding the sanctity of vote and the exercise of the franchise freely, fearlessly and conscientiously.

The Gramsevaks took up this work to the best of their ability, but the problem was too vast to be dealt with by them. The Executive Committee had in 1965 expressed its anxiety at the unsatisfactory condition of the expansion of adult education in the country, and asked the Nidhi to urge the Government to take it up on the national level.

In the account books of the Nidhi only an expenditure of Rs. 16,000.00 has been shown under this head. It is so because social education was rarely undertaken as an exclusive item of work.

The total expenditure under the various sub-heads included in Education had amounted to Rs. 1,05,87,069.01 up to 31.3.1970. It includes Rs. 17,76,182.81 of the donors' earmarked funds.

CHAPTER SIX

Health and Nature Cure

Care of the sick and ailing was one of Gandhiji's foremost passions. It began from the time of the Boer War when he worked as a leader of an ambulance corps, and reached its high-water mark when he began to serve a leprosy patient in his Ashram in India. During the last years of his life, he even conceived the idea of establishing a Nature-Cure University and tried to give it a concrete shape by establishing a Nature Cure Centre, called Nisargopachar Ashram, at Urulikanchan near Poona in Maharashtra.

Hence the work of the Trust in this field has broadly been of a three-fold nature, namely, the service of the lepers and treatment and eradication of leprosy, the general programme of medical care such as the elementary treatment of patients carried on by its Gramseva workers and culminating in such major projects as the Kasturba Gandhi Hospital at Sevagram, and lastly the Nature Cure programme..

Anti-Leprosy Work

This holds a very high place among the important and useful activities undertaken by the Nidhi. From the very beginning, it was felt that the Nidhi should pay special attention to it, first because it was a work dear to Gandhiji, secondly because the leprosy sufferers were among the lowliest of the Indian society, helpless victims of its cold disdainful neglect, and thirdly because the State efforts to relieve the sufferings of these more than two million people were inadequate. Shri Devdas Gandhi was the first to suggest that Rs. 10,00,000 should be set apart for leprosy work.

In November 1950, the Executive Committee had appointed a Board of 15 persons with Dr. Sushila Nayar as its Convener to work out a policy and programme of anti-leprosy work. It met early next year under the Chairmanship of Shri G.V. Mavalankar who explained that mere relief was not and should not be the the object of the Board. It was also necessary to have suitable studies and investigations made, which would enable the Board to find out the epidemology and other problems of the disease so that steps could be taken for its total eradication. Dr Jivaraj

Mehta was appointed the Chairman of the Board, and for the supervision and execution of the schemes finally approved by it, a small Executive Committee was appointed with Dr. Mehta as Chairman and Dr. Sushila Nayar as Secretary.

The Board considered various aspects of the problem and indicated the lines on which the work was to be carried on. The ultimate aim being the control and eradication of leprosy in India, it recommended that the Trust should encourage and undertake pilot projects with the idea of tracing out and treating all cases of leprosy in a particular area, and keeping under careful observation all contacts of leprosy cases. The training of workers, lay and medical, for the service of leprosy patients was another recommendation of the Board.

Hence during 1951 the following activities were conducted :

1. One Extensive Control scheme in Wardha Tehsil, another scheme in the Santhal Pargana and one Control Unit at Sevagram.

2. A course to train lay workers was started at Dattapur (Wardha), and in the first year 7 candidates were admitted. The course continued for two years more and 15 more candidates were taken. All these 22 passed their examinations.

3. A lady worker was also trained in the laboratory technique of leprosy research,

4. A scheme to train leper patients in suitable trades at Vellore was sanctioned.

5. A grant was given to Baba Amte for the development of his leprosy work at Anandvan, Warora (Maharashtra) and two other similar grants were also made.

Thus the Nidhi carried on its anti-leprosy work through the Board, called the Leprosy Advisory Board, in its earlier years. But it was soon felt that for greater efficiency in the execution of work another body with more executive powers was needed. Hence in 1952 a Committee of 7 members was appointed and thc whole country was treated as one unit for leprosy work. This Committee was in the beginning known as Kushta Nivarak Samiti, but later on the name was changed to Gandhi Memorial Leprosy Foundation with its office at Wardha. Thenceforth it was this body which became responsible for anti-leprosy activities, and the work done thereafter would be treated under the head of that Foundation which is an autonomous body with an allocation of about 96 lakhs of rupees.

During the short period of two or three years, when the anti-leprosy work was part of Nidhi's activities, it spent Rs. 1,31,164.57 on it. The States where the work was also specially taken up were Bengal, Kerala, Madhya Pradesh, Maharashtra and Uttar Pradesh.

General Programme of Medical Care

It has already been mentioned that Gramseva was centred round Seven-

Point or *Sapta-Mukhi* programme. Of this the first item was of 'More Food and Better Food', and another was of 'More Sanitation and Better Health'. They both emphasized certain aspects of Health programme, which have been and are of great relevance to this country. Indians generally suffer from malnutrition, and to remedy it what are needed are more food and balanced diet. The latter is denoted by the idea of 'Better Food', and there is no doubt that if more and better food is available and better sanitation is observed, the health of Indians would greatly improve and many diseases would not be as prevalent as they are.

The workers of the Gramseva Centres were expected to spread the knowledge of balanced diets and nutritional values of the various items of food available under the village conditions. It was all a part of their adult education programme. The same applied to 'More Sanitation' programme. The workers were asked not to expect much from periodical sanitation drives for mechanical work of the kind had been done a great deal in the past without producing any permanent results. Most of it had been washed away in the recurring floods of bad habits in the life of the people. Hence, it was impressed on the workers that it was more essential to train the minds of the people and give them greater understanding of the vital issues involved in sanitation. This alone would lead to the success of the mechanical and practical programmes now and then undertaken by them.

The Gramsevaks were expected to have knowledge of First Aid and to know how to attend to simple ailments. Every Centre was expected to maintain a shelf of simple medicines and to invite the nearest doctor to come regularly to the Centre once or twice a week. It was also the duty of the Gramsevaks to cooperate actively in every programme undertaken by the Public Health Department to promote health of the people and to prevent outbreak of diseases.

The Gramsevaks, besides cooperating in the above programmes, also took up the propagation of scientific latrines, of which more would be said later in Chapter Thirteen, and regularly launched programmes of collective village sanitation. Some of the Centres had even arrangements for the distribution of Ayurvedic medicines.

Aid to Allopathic Hospitals

Reference has already been made to Kasturba Hospital which deserves to be treated in detail. This has been done later on in Chapter Sixteen along with other autonomous institutions. However, it may be mentioned here that a few health institutions had been granted financial assistance by the Nidhi. One of them was the T. B. Sanatorium of Kanpur which received Rs. 3,00,000 and another was the Fondling Hospital of Madras which got Rs. 10,000. A grant of Rs. 15,250 was made by the Delhi State Nidhi for Blind Relief, and the Kerala State

Nidhi gave Rs. 2,000 for Small Pox Relief.

Nature Cure

Nature Cure had been a passion with Gandhiji ever since his childhood, but he could not pursue that dream in the midst of his multifarious activities. It was only at the end of 1945 that he founded the Nature Cure Clinic at Urulikanchan near Poona to which reference has already been made. His faith in nature cure was based on his belief that 'man has little need to drug himself', that 999 cases out of a thousand can be brought round by means of well-regulated diets, water and earth treatments and similar household remedies, and that 'diseases spring from a wilful or ignorant breach of the laws of nature' while a 'timely return to these laws should mean restoration'.

The financial assistance by the Nidhi to Nature Cure institutions began in 1951 when the Akhil Bharatiya Prakritik Chikitsa Sangh of Gorakhpur was given a grant of Rs. 36,710.00 for one year. Three other grants were also made that year, and the Nidhi appointed a Prakritik Chikitsa Samiti (Nature Cure Committee) to draw up a syllabus for training in Nature Cure. From 1952 it also began recommending the names of institutions in different States for financial assistance. As time passed, the Nidhi became selective and strict in its grants. It had been felt as early as in 1954 that Nature Cure institutions lacked scientific attitude, and that it would be better to give them year to year grants on the basis of their inspection reports.

During 1954-58 these institutions got increasing grants from the State Boards, and hence direct grants by the Central Nidhi were only made in a few select cases. At the same time, the Central Nidhi and its Andhra Branch jointly started training for workers at Bhimavaram (Andhra) under the guidance of Dr. Vegiraju Krishnamraju in his Sri Ramakrishna Prakritik Chikitsa Ashram, an all-India institute of repute. Financial assistance was also given out of the Central funds to maintain and meet the expenses for food, etc., for 6 beds in several institutions.

In July 1958, the Executive of the Nidhi again resolved to give grants only to those Nature Cure institutions which were being run on scientific lines and which deserved financial assistance. A Nature Cure Committee was appointed with Dr R.V. Wadekar as Chairman, but on his resignation Shri Shriman Narayan was requested to take up the Chairmanship. The Committee evolved a suitable procedure for giving recurring grants to those institutions which were registered as Public Charitable institutions, had about 3 years' standing and were run by sufficiently experienced and trained naturopaths.

On the recommendation of the Committee, the Nidhi decided in 1961 to allocate Rs. 5,00,000.00 for a period of five years for granting assistance to Nature Cure institutions. It was also laid down that no institution was

to receive a grant of more than five thousand rupees in a year. The Committee adopted the practice of getting the applicant institution inspected by one of its members in accordance with well-defined rules and procedure.

The Committee also appointed a Sub-Committee to prepare a scheme for the publication of suitable literature in Hindi and some of the regional languages. It also decided to extend financial help particularly to those institutions which were trying to serve rural areas through simple and cheap methods of treatment.

The Second Assessment Committee was of opinion that the procedure for financial help was on right lines, but since the Ministry of Health was understood to have decided to assist in the establishment of pathological laboratories and training centres, and in the study of and research in specified ailments, the Nidhi should confine its grants, by and large, for recurring expenditures only. It also recommended that special attention be paid to the extension of Nature Cure methods and way of life to rural areas. It further advised that the office of the Committee be shifted to Delhi and it should be reorganized to ensure speedier action.

In 1969, the Samiti took over the publication of the Hindi Monthly Magazine 'Swastha Jivan' from the Akhil Bharatiya Prakritik Chikitsa Parishad, and that very year an endowment of Rs 6,00,000.00 was created for Nature Cure work by the Nidhi and the Samiti was registered as an autonomous body under the name of Gandhi Smarak Prakritik Chikitsa Samiti with its office in New Delhi. The interest accruing from the endowment is at the disposal of this body.

In all, the Nidhi spent Rs. 9,98,508.04 on Nature Cure out of which the Central Office gave away Rs. 9,29,882.78. Of this the Prakritik Chikitsa Samiti accounted for Rs. 6,88,783.27 and Urulikanchan Nature Cure Clinic for Rs. 1,17,851.39. The rest went to the various institutions in the States, specially in Andhra and Uttar Pradesh.

In addition to the expenditure on various items coming under 'Health', Rs 94,11,745.82 were spent from the donors' earmarked funds. In Bengal alone three allopathic hospitals got Rs. 36,65,512.00 from these funds, out of which Rs. 36,27,281.00 went to Gandhi Memorial T.B. Hospital at Kanchapara. Rs. 54,75,976.12 were spent on Gandhi Memorial Hospital constructed in a labour area of Bombay, and Rs. 1,38,857.65 in establishing Kasturba Maternity Hospital at Singanallur in Tamilnad.

CHAPTER SEVEN

Women and Children Welfare

Among the various items of Constructive Programme of Gandhiji, one was of the uplift of women, and we are told by Shri Pyarelal that Gandhiji often used to say that he would like to be born either as an untouchable or a woman. These two symbolised for him the oppressed and suppressed sections of humanity. But he had not founded any separate organization for their service. However, during the period of his incarceration in the Aga Khan Palace when Shrimati Kasturba Gandhi died, the public decided to collect a Fund to commemorate her memory and more than ten million rupees were collected. Meanwhile, Gandhiji had been released, and the Kasturba National Memorial Trust was constituted and its activities defined according to his advice, which was that the memorial should take the form of a movement for the education, economic betterment and service of women and children in villages, and the training of women workers.

Assistance to Kasturba Trust

Thus when Gandhi Nidhi came into existence, the Kasturba Trust was already there working with a fund of its own. But the Trust felt in 1953 the need of applying to the Nidhi for financial help to its various branches in executing their six-year projects beginning from 1954. These projects were submitted to the Nidhi with yearly estimates of expenditures and the assistance expected from it. The Central Nidhi approved of the projects and sanctioned grants from the State funds from year to year. In 1959, the Executive Committee of the Nidhi passed a resolution leaving it completely to the State Boards after 1960 whether to give aid or not. The resolution said, "Where any State Board of the Nidhi recommends a grant to the work of the Kasturba Trust within that State, the Executive Committee may not stand in the way and the recommendation of the State Board may be accepted." A few State Nidhis continued to give some assistance for a year or two more, but after that it was totally stopped. However, the total aid thus given to the Kasturba Trust up to 31.3.1970 had amounted to Rs. 23,97,957.59.

This amount had been utilized in various States in different types of

activities undertaken by the Trust. They were of three kinds, namely, Maternity, Child Welfare and Medical Service, Education with special emphasis on Balwadis for children and Training of Women in certain domestic occupations helpful in making homes self-sufficient. However, as among these, emphasis varied from State to State. The item of work most usually taken up was of Balwadis (Kindergartens), Basic and Social Education classes. The item which came next was of Maternity Centres. In Assam, the Trust even took up welfare work in Tea Estates and among the tribal people.

The work done by the Kasturba Trust has been quite commendable. As a prominent worker observed in 1962, "Work Centres are often situated in the most interior parts of rural areas where gross prejudice ranks supreme, caste superiority along with untouchability is rampant and the light of modern knowledge and science has little penetrated. A comparative study of record of some such centres now and then will reveal what a change and silent revolution have been brought in there through the selfless service of Kasturba Sevikas."

The assistance given by the Nidhi had been acknowledged as valuable by persons in change of the Kasturba Trust. Of this financial aid, the amounts received by different State branches varied according to their needs. Assam, Bengal, Madhya Pradesh, Maharashtra, Mysore, Punjab-Haryana-Himachal Pradesh and Orissa got more than two lakhs each.

Assistance to Other Organizations

The Kasturba Trust was not the only organization to receive financial assistance from the Nidhi for Women and Children Welfare. Others too were recipients of assistance to the extent of Rs. 10,71,168.84. Of it, the Central Office disbursed Rs. 2,37,302.72, and out of this amount Rs. 2,11,802.72 went to the project of Shri Tulsi Mehar of Nepal referred to in Chapter Two. Of the States' grants, the recipients of comparatively very high amounts were the Kasturba Utthan Mandal of Kausani in Uttar Pradesh which received more than two lakhs, the Mahila Charkha Samiti of Patna which got more than one and a half lakhs, and the Kasturba Balika Ashram of Okhla (Delhi) which received more than two lakhs. The Kausani institution, which is in the district of Almora, had been started by Sarala Behen, an English disciple of Gandhiji, and had been doing immense service of the women of the hill areas. It had been educating them on the system of Nai Talim by running Pre-Basic, Basic and Post-Basic classes. It also imparted training in cotton and wool spinning and weaving, besides maintaining a model agricultural farm and a Goshala. It also ran a dispensary which treated women and children with the help of Ayurvedic, Homeopathic and Biochemic systems. It held camps every year, and carried on propaganda against the drink evil rampant among the people of hill areas. It may also be mentioned here that all these activities are still being

carried on by it with the help of the State Nidhi.

The Mahila Charkha Samiti of Panta had been founded in 1940 under the guidance of Gandhiji by the late Shrimati Prabhavati Devi, the wife of Shri Jayaprakash Narayan. It had been working for awakening among women. It ran two Gramseva Centres for imparting literacy to women and training them in spinning. These Centres also conducted classes for children and girls, taking up sanitation work and other constructive activities. The Patna branch of the Samiti gave training to women in sewing and embroidery as well. The Samiti ran a Training Institute for women village workers, and a Girls' School for the daughters of constructive workers wherein they were also taught crafts and music. This school fulfilled an urgent need of the workers. The Samiti is still in existence and is continuing with its activities. The Okhla institution is a residential school for Harijan girls.

Some other institutions too received financial assistance for rendering social service to women and children, conducting sewing classes and imparting training in home crafts and industries.

Children Welfare

Children Welfare is so intimately connected with Women Welfare that the two cannot be conceived separately. Every activity undertaken for the welfare of women directly or indirectly also helps in the welfare of children and vice versa. However, the Nidhi was specially interested in the running of Balwadis, Balmandirs and creches for children. The amount spent under this head up to 31.3.1970 came to Rs. 2,49,241.23. This was in addition to the aid given to the Kasturba Trust and other organizations which also took up this activity. Then there were also many Gramseva Centres which ran Balwadis with local help. Therefore, the amount mentioned above does not represent the total sum actually contributed by the Nidhi towards this activity.

Several organizations in Bombay ran creches and they were helped by the State Nidhi. In Uttar Pradesh, which is the biggest and the most populous of all the States, more than a lakh was spent in assisting seven Balmandirs and two Pre-Basic schools.

Lastly, an amount of Rs. 1,74,137.03 was also spent from the donors' marked funds on 'Women and Children Welfare'.

CHAPTER EIGHT

Khadi and Village Industries

Gandhiji had realized that only Khadi and village industries could solve the pressing problem of poverty, under-employment and unemployment of the teeming millions of India. This had led him to the advocacy of the spinning wheel and other village industries, and to the formation of the All-India Village Industries Association in 1934. The Nidhi also knew that unless villagers were helped to earn better income, they would show no enthusiasm in the work of Gramseva Centres. Hence in the Sapta-Mukhi programme of these Centres, one item was of "More Cottage and Village Industries and Better Income."

However, since it took some time for these Gramseva Centres to come into existence and their programme to be spelled out, the Nidhi started with helping the All-India Village Industries Association and gave it in the first instance Rs. 1,00,000 to carry on its work till 30 June 1950, and continued its help to it for sometime more. The total aid rendered to the Association amounted to Rs. 2,24,689.29. The Spinners' Association had enough resources of its own, and it did not ask for any help, but later on the Nidhi assisted the Sarva Seva Sangh, in which the Association had merged, in its Ambar Charkha Programme.

Besides the financial assistance given to the All-India Village Industries Association, the Nidhi also helped village industries projects in various States on the recommendations of the State Advisory Boards from time to time. It also established industry-wise principles for determining the quantum of assistance that they deserved. The industries concerned were Targur, Telghani, Nira Yojna, Gas Plants, Bone Crushers, etc.

The Nidhi asked its Gramseva workers to lay stress on Ambar Charkha spinning, weaving, hand-pounding of rice, beekeeping, poultry-farming, oil-crushing, etc. Every Centre was advised to keep one or two samples of improved implements and equipments relating to these industries, and the policy adopted after 1958 was that one of the Gramsevaks at the Centre should be such as could demonstrate their use.

It was also the policy of the Nidhi that its Gramseva Centres should be able to attract the attention of and help from such official bodies as the Khadi and Village Industries Commission, the National Extension

Service, the Social Welfare Board, etc. The workers were expected to serve as links between the village artisans and those institutions which were willing to come to their assistance. Reports of the Gramseva Centres in various States show that these Centres did much useful work in the field of common village industries. In some States, where they still exist as registered bodies, their useful work is being continued.

In Bihar, much was done in the direction of Vastra-Svavalamban (self-reliance in cloth) by giving training in Ambar Charkha, taking pledges from the people that they would be self-reliant in the matter of cloth, and by holding exhibitions for the propagation of village industries. In Uttar Pradesh, the work was taken up in 19 Development Blocks with the help of Khadi and Village Industries Commission. Besides Khadi, the industries taken up were those of Khandsari, Kattha, turpentine, tiles, pipes, etc. From 1962 to 1972, the production of Khadi in these Blocks was of the value of about seventeen and a half lakhs, while the sale was of about 17.75 lakhs. The production of other articles was valued at some 32 lakhs and the sale at some 29.50 lakhs. In Rajasthan, Vastra-Svavalamban and Telghani (Oil pressing) received special attention, but the use of other village industry products was also popularized. Other States too did useful work, but their achievements did not compare well with the three States mentioned above.

The Second Assessment Committee was of the opinion that since the Rural Industries Planning Committee of the Planning Commission had been reported to have decided to select about 50 projects of rural industries for intensive development in an integrated manner, the Nidhi could help the Planning Commission by undertaking the responsibility of general supervision and guidance in a few selected centres. However, from the information available, it does not seem that anything of the kind happened anywhere.

The total amount spent by the Nidhi up to 31 March 1970 on 'Khadi and Village Industries' was Rs. 12,73,823.67. As compared to the amount on other items, it does not seem to have been enough, but it is so because the Government itself had realized the value of these industries and, as already hinted, had come to give financial assistance to them through its various bodies created for the purpose. The assistance of the Nidhi was either to some special institutions or for experimental work. The two institutions which were the recipients of the largest grants, were Khadi Pratishthan of Sodepur (Bengal) and Kora Gramodyog Kendra (Bombay).

Khadi Pratishthan of Sodepur, which received the highest amount, was an old institution carrying on constructive work since 1924. Its founder, Shri Satish Chandra Dasgupta, was a close associate of Gandhiji and his Ashram served as his residence whenever Gandhiji visited Calcutta. In this institution, research work was also done in other cottage industries

besides Khadi. The partition had done much harm to the Pratishthan because many of its centres had been included in Pakistan. The institution needed immediate help and the Nidhi gave it a grant of Rs. 1,25,000 to meet its pressing commitments, and later on further grants amounting to Rs. 36,000.

The second largest amount went to Kora Gramodyog Kendra which is conducted by the Bombay Suburban Village Industries Association. The Kendra tried to bring about village uplift in accordance with the ideas of Gandhiji. It conducted training classes in tanning, non-edible oils and soaps, and oil-Ghani. It received in all Rs. 1,07,500 from the Bombay State Nidhi and Rs. 11,714.11 from the Central Office.

CHAPTER NINE

Agriculture and Cattle Development

To improve the economic condition of the masses who mostly live in the villages, it was natural for the Nidhi to be greatly interested in agricultural improvement, and it was included in the 'Samagra Seva' in which its village workers were engaged. Simultaneously with the development of the Gramseva Centres, the Nidhi had taken up on itself between 1952 and 1955 the propagation of an improved method of paddy cultivation, known as the Japanese Method, which greatly increased the yield of rice while reducing the quantity of the required seeds from 20 to 50 per cent.

Japanese Method

Shri Pranlal Kapadia, a constructive worker of the Bombay State, had, during his visit to Japan, an opportunity of observing the Japanese method of paddy cultivation. That method seemed to him to suit India as well, and on return he experimented with it in his Kora Kendra of of Borivli, Bombay. The results were excellent and he apprised the Nidhi of it. The Chairman saw in this method a great potentiality for benefiting both the farmer and the consumer. He put it before the Nidhi and a training camp was organized at Kora Kendra, which was joined by Nidhi workers from the States. The training proved highly useful. The workers on returning to their States gave a practical demonstration of this improved method and attracted the eager attention of the peasantry.

To finance the extension of this method, the Nidhi created a fund under the name of 'Agriculture Development Fund' in December 1952 on the basis of a quarter anna share out of the one anna allocated to Krishi and Go-seva in State collections. It came to Rs. 9,05,886.50, and an amount of one lakh rupees was added to if from the Central Fund. This total amount was earmarked for the propagation of the Japanese method of paddy cultivation and other methods of scientific cultivation. The responsibility of popularizing the Japanese method was entrusted to Shri Kapadia himself, who undertook on behalf of the Nidhi an extensive tour of the country demonstrating the operation in two or three places in each State.

The Central Government came to know of t[illegible] method, and it was not slow to take advantage of it. It deputed some of its officers to study it and sent out circulars to all State Governments asking them to study and profit by this improved method of paddy cultivation. It was, however, observed that the State officers, with some exceptions, did not show any eagerness and enthusiasm. But their lack of interest was compensated by the Centre which carried on an extensive propaganda for it through its Ministry of Agriculture. Leaflets and pamphlets on it were distributed, and the radio broadcast a detailed description of this method in various languages. The Prime Minister, Pandit Jawaharlal Nehru, warmly approved of it and was anxious that its benefits should be availed of by the peasantry. The Nidhi also prepared a film on the method and it proved very popular.

In a period of three years the scheme had made much headway. The Gramseva workers in all the States did their best to popularize the new method. The Nidhi cotinued the work even after the Government had taken upon itself the responsibility of propagating it, and our workers went on with this good work in their areas. The farmers too gave up their scepticism. The method had two advantages, less seed and better crop. No doubt, extremely good results were only obtained when either the rains were good or irrigation facilities were available, but under different conditions also the crop was found to be comparatively better. All that the new method called for was greater and more continuous care, and proper manuring.

The experience of Kerala can be cited as an example of the success of the method. It was taken up there in a big way between 1953 and 1955. The programme which was managed by a team of workers, included 8 camps for farmers, the tilling of 550 experimental plots, over 1000 farm demonstrations and some on-the-spot crop exhibitions. The highest yield achieved was of about 3600 kilograms per acre.

The Nidhi discontinued the work in 1955 when the Government had started its own programme of agriculture extension. None-the-less, its pioneering work in the field would occupy an important place in the history of agriculture in India.

Cowdung Gas Plants and Bone-Crushers

Connected with the Japanese method were the problems of suitable implements for operation and of manure. As regards the implements which were quite simple, it was decided that their manufacture should not be concentrated at any one centre, and hence arrangements were made to manufacture them at several places. As far as manure was concerned, it was found that the green manure and compost with bone-dust yielded good results. Hence the Nidhi started encouraging the installation of cowdung gas plants and bone crushers. As an incentive, it gave

one-third of the cost of installation of a medium size bone crusher and one-fourth of the cost of gas plant to those who went in for them. It helped thus the installation of 100 bone-crushers and 25 gas plants.

Kasturba Gram Mixed Farming Scheme

The Agricultural Extension Scheme of the Nidhi under which the Japanese method of paddy cultivation was being popularized, was discontinued in 1955, as already told, when this activity was taken up by the Government itself. Of the sum allotted for the scheme by the Nidhi, some five lakhs were the still unspent, and soon the Nidhi got another opportunity to embark on a second experiment, which was not confined to agriculture alone but included both farming and animal husbandry, and which could serve as a training centre for the workers.

The Kasturba Gandhi National Memorial Trust with its headquarters at Kasturbagram had about three hundred acres of arable land. This led to an idea of having an all-round development of Kasturbagram, and at the invitation of the Secretary of the Kasturba Trust the Gandhi Nldhi Secretary and Shri Annasaheb Sahasrabudhe met him at Indore and they together drew up a plan linking the development of Kasturbagram with the development of some one dozen villages adjoining it. Some of the activities that were essential in this connection did not fall within the scope of the Kasturba Trust, and it occurred to them that their economic and other responsibilities could be taken up by the Gandhi Nidhi, and both the organizations could cooperate in the development scheme. The Nidhi welcomed the idea and provided in April 1955 one lakh rupees from the Central Fund for the purpose of agriculture and animal husbandry. Later, in the month of September, the remaining amount of the Agriculture Fund was also added to it, making it a sum of some six lakhs.

Thus began an experiment which ultimately proved to be a financial success. But in the beginning it had resulted in continuous losses, and the Nidhi had even decided to terminate the scheme in 1960. However, some time later, the decision was revised and Shri Annasaheb Sahasrabudhe submitted a new scheme to run the farm as a cooperative consisting of the existing workers, and a trial was given to it. In Janury 1961, the Nidhi decided that this work should be conducted directly by the Nidhi itself in a business-like manner. At the suggestion of Shri Morarji Desai, the services of Shri Shanabhai Patel, an agricultural expert of the Agricultural Institute of Anand, were secured and he took over the charge of the farm and dairy. The scheme turned the corner under him, and from 1961 onwards it began yielding profits.

By the end of 1965, the profits from the scheme had increased to such an extent that it became possible to distribute bonus to the workers. This was done, and a provision was also made for the education and medical care of the workers and their families out of the profit. In spite of all this,

it was felt that the Nidhi was not in a position to run the scheme on a permanent basis. The main difficulty was that the lands belonged to the Kasturba Trust and it seemed unwilling to transfer it to the Nidhi. However, this state of affairs continued up to 1970, because both the organizations could not come to any settlement about the non-recurring expenditure incurred on the scheme. When in that year the Nidhi itself underwent a transformation, the scheme was handed over to the Kasturba Trust along with the balance of the 'Agriculture Fund'.

Cow Welfare: Goseva

Besides the reverence in which the cow is generally held in India, it has also been occupying an important place in Indian economy. Both these aspects combined in the attitute of Gandhiji and he was anxious to save her. In the economic order advocated by him, the cow and her progeny were indispensable, but knowing that mere reverence would not do, he founded the All-India Goseva Sangh to approach the problem scientifically and to work for saving her.

The Sangh was one of those organizations which had been recommended by the Provisional Committee in 1949 for grants from the Nidhi to continue their activities. Meanwhile, it had also been asked to submit its ten-year scheme with estimates of financial assistance it would need for it. Similarly, Mira Behn, the well-known English disciple of Gandhiji, had also been invited to submit her note in case her 'Pashulok', established in Rishikesh, needed any assistance. These two organizations received by way of grants Rs. 1,12,500 and Rs. 27,502.23 respectively. Later on, when the Goseva Sangh merged into the Sarva Seva Sangh and the latter organized a Krishi Goseva Samiti to carry out a mixed scheme, the Samiti too received an aid of Rs. 1,18,212.24.

But the country has been far too big for these organizations to work for cow welfare in the whole of it. Hence it was both natural and desirable that various organizations develop in different States to work for it, and they also received financial assistance from the Nidhi. The five recipient States of highest assistance were Gujarat, Bengal, Rajasthan, Mysore (now Karnatak) and Tamilnad. The highest single aid went to Krishi Shilp Pratishthan of Sahibnagar in Bengal, which received Rs. 1,59,264.00 for the upgrading of cows. This it did not only in its own Goshala but also in the neighbouring areas. It also introduced cultivation of para grass, a cow fodder. The Goshala at Bochasan in District Kaira (Gujarat) received Rs. 1,29, 897.40, and it did much for cow welfare by improving breed, by attempting to get Goshalas run on the right lines and by making arrangements for fodder, especially during periods of famine. It held meetings, conferences and seminars to highlight the problems of the cow. It also tried to provide education to the children of cowherds. Another organization of Gujarat which received a big aid of

Rs. 1,17,106.00 was the Sabarmati Ashram Goshala Trust.

The work done in Rajasthan is also significant. The Rajasthan Goseva Sangh of Durgapura (Jaipur) distributed good bulls, procured good cows, established an ideal Goshala and made available to the people pure cow milk and *ghee* at reasonable rates. This organization acted as the pioneer in the State for such work under the five-year plans. It received Rs. 81,602.22. The Gopa Vidyalaya of Suwana, which was run by the Nidhi's help, provided training in cow development

In Tamilnad the Goseva Centre at Alanthambadi in Tanjore District was started in 1954 with the object of increasing milk yield of the cows. In this respect, it served as a model, and received from the State Nidhi an assistance of Rs. 49,127.46.

This is a short description of the work done by some prominent institutions. But many of the Gramseva Centres too worked for it. This had been specially so in Rajasthan. They helped in the distribution of bulls and the introduction of cows of better breeds. The Nidhi's assistance up to 31 March 1970 for cattle development amounted to about eleven lakhs.

An amount of more than thirty-three thousands was also spent on 'Agriculture and Cattle Development from the donors' earmarked funds.

CHAPTER TEN

Labour Welfare

Gandhiji was not oblivious of the miserable condition of the industrial labour and the Ahmedabad Textile Labour Association worked under his guidance. But circumstances did not permit him to do much for this class for several reasons. They constituted only a very small percentage of the Indian population, and their problem of poverty and exploitation was only a part of the general problem faced by the Indian masses. Moreover, few Gandhian workers had the requisite mental make-up and training for working among them. This state of affairs continued even in the period under review here. Another factor, which further helped in the maintenance of this situation, has been that in the post-Gandhi period though the percentage and importance of the industrial labour has increased, it has also become much better organized with consequent improvement in its condition, while the condition of its rural counterpart, the landless agricultural labourer, has been going from bad to worse.

The Bhoodan movement of Vinobaji had taken up the problem of landless labourer and, as already indicated, the movement had not only received considerable financial assistance from the Nidhi but also full cooperation from the Nidhi workers, whether they were engaged in village as Gramseva workers or in cities as Tattva-Prachar workers. Since the industrial labour is concentrated in cities, it was for the latter to work among them, but for reasons mentioned above they did not in most States take much interest in it.

The accounts of the Nidhi show that the total amount spent over the item of labour welfare from the non-earmarked fund was Rs. 19,085.78 only. Out of it Rs. 17,885.78 were spent is Assam, and the remaining sum of Rs. 1,200.00 was spent in Tamilnad. As a matter of fact, a sum of over ten millions had been donated to the Gandhi Memorial Fund with the explicit condition that it was to be spent for the welfare of the industrial labour, specially on providing them with medical facilities. It was from this earmarked amounts that the labour welfare work was mostly done by the State Nidhis. The amount thus spent over the labour welfare came to Rs. 3,36,244.29 excluding the amount spent on providing them with medical facilities, which is about ninety lakhs.

The reports of the various State Nidhis throw light on the work done for labour welfare. In Tamilnad, two Centres worked for it and the total expenditure was Rs. 2,57,153.41. These two Centres were at Dalmiapuram and Singanallur. Classes for the children from the surrounding area were conducted at the latter place. An Evening College for young labourers was started in 1968, and a Primary School was also opened. Weekly meetings and prayers were conducted at both the Centres. In Uttar Pradesh, work was done in the Rihand and Renusagar regions in the district of Mirzapur. The Bombay Nidhi gave several hospitals Rs. 5,000/- each for the medical help of those labourers who were not covered under the Employees State Insurance Scheme. At the same time, many activities of its centres indirectly helped in the welfare of labour. In Bihar, several Centres worked among the labourers in Jamshedpur, Ranchi, Jamalpur, Dalmianagar and some other industrial areas. The total amount spent there came to Rs. 1,94,840.08. The main items of activity were health, education of children, village industries and propaganda against the drink evil. At Ranchi, a hostel for students was also run on Gandhian lines for two years and then handed over to the Adimjati Seva Mandal. These Bihar Centres were watchful that disputes between factory owners and the labourers did not take any unpleasant turn and were settled in an atmosphere of goodwill.

CHAPTER ELEVEN

Prohibition

Gandhiji attached very great importance to the programme of the eradication of the drink evil. He even went to the length of saying, 'I would rather have India reduced to a state of pauperism than have thousands of drunkards in our midst. I would rather have India without education if that is the price to be paid for making it dry." It was because of him that the Congress Ministries of 1937 had introduced either total or partial prohibition in their provinces, and the Fathers of the Indian Constitution accorded it a place in its 'Directive Principles of State Policy'.

Prohibition alone by the State Governments cannot prove very effective unless simultaneously with it the evils of drink are also explained to the people and such conditions are created as would provide the addicts with counter-attractions to wean them away from the evil. The non-official agencies can play an important role in persuading the people to give it up, and in pressurizing the Government to play its own part. Under these circumstances, though it appears that the Nidhi should have interested itself in the prohibition movement from its very beginning, it did not pay to it the attention it deserved. However, some of its Gramseva and Tattva-Prachar Centres did do something in that direction, but their attempts were feeble. The reasons for it are obvious. Firstly, the Governments were themselves expected to move forward in the direction and, secondly, the public did not have any enthusiasm for it. However, conditions changed somewhat in the sixties when the State Governments instead of marching onwards in the dircction of prohibition began showing indications of even sliding back from what had alredy been attained. Several States abolished the partial prohibition that was there since 1937, and a few others even encouraged the drink habit because it brought money to their exchequers. This naturally roused the Nidhi which took up the cause of prohibition in a vigorous manner after 1962.

It assisted the prohibition movement by a grant of Rs. 9,36,273.22. Of this the amount distributed by the Central Office was Rs. 7,05,020.00. The Akhil Bhartiya Nashabandi Parishad of Delhi received Rs. 1,94,000.00, the Nahashabandi Mandal of Bombay got Rs. 2,91,000.00 and that of Gujarat Rs. 2,15,000.00. A few of the State Nidhis also gave considerable financial

assistance. The Nashabandi Mandal of Poona received Rs. 1,23,750.00 from the Maharashtra State Nidhi, and the Bombay Mandal got Rs. 35,100.00 from the Bombay Nidhi besides cooperation in the work. The Bihar Nidhi assisted the Bihar Nashabandi Mandal by a grant of 25 thousands, and the Madhya Pradesh Nidhi spent some 18 thousands over it.

However, other States too have not been inactive, and the two States which deserve special mention are those of Uttar Pradesh and Rajasthan. In Uttar Pradesh, the Provincial Government had introduced in 1937 prohibition in a few selected districts as a first step towards total prohibition. But due to the lukewarmness that the State Governments in general had developed towards prohibition after Independence, the U.P. State Government cancelled prohibition in those districts including the important industrial centre of Kanpur. This was naturally disliked by Gandhian workers, and they started Satyagraha in the city of Agra and in some areas of Uttarakhand for its introduction. The State Government was ultimately persuaded to introduce prohibition in some centres of pilgrimage and in certain hill areas, but prohibition in the former prohibited districts was not re-introduced. In Rajasthan, the work done under the leadership of Shri Gokulbhai Bhatt, a former Chairman of the State Nidhi, had been the best in the whole of the country. Its Gramseva and Tattva-Prachar Centres had been very active in the matter. They educated the public opinion, took pledges from the public giving up drink and compelled the State Government to close down shops in some areas. The workers specially concentrated their efforts on persuading Harijans, Adivasis and backward peoples to give up drinking. They formed District and at some places Tehsil Committees, held meetings and conferences, observed prohibition weeks, held training camps for workers, launched signature campaigns for the closure of shops and educated the public against the evils of drink through films. The agitation is still continuing because the State Government went back on its words regarding the introduction of prohibition in the State, and Shri Shriman Narayan, the Chairman of the Nidhi, is exerting himself, under the advice of Vinobaji, to prevail upon it to introduce total prohibition in the State.

Because of the apathy of the Government, the problem has been extremely difficult. It is testified by the experience of Maharashtra. Mention has already been made that the Maharashtra State Nidhi had given financial assistance of about one and a quarter lakhs to the Nashabandi Mandal of Poona to carry on anti-drink campaign in cities like Poona, Nagpur and Aurangabad. The work continued for five years but, in spite of its need, the State Nidhi had to stop further assistance because the problem was proving too difficult to be dealt with within its means.

CHAPTER TWELVE

Communal Harmony

Gandhiji suffered martyrdom for the cause of communal harmony, and the manner of his death did much to quench the flames of communalism raging in this country as a result of partition and its aftermath. With the establishment of a secular and democratic state in the country, both in theory and practice, the communal feelings of the people further greatly subsided and whatever remained of them dared not express itself openly. However, on special occasions communal tendencies did reveal themselves, and this mostly happened at such times as in 1964 when the Hindus of East Bengal (Pakistan) were driven away from their homes by the atrocities of their Muslim brothers there, and again in 1965 during the Indo-Pakistan War. The condition of the refugees of East Bengal had aroused in 1964 the communal feelings of the Hindus of those areas where temporary arrangements had been made for their stay, while the Indo-Pakistan war aroused suspicion about many Muslims that they were acting as the spies of Pakistan. In that atmosphere surcharged with fear-psychosis, baseless rumours came to be believed in and many persons, otherwise law-abiding, took the law into their own hands and maltreated the suspects.

On all such occasions, the Gandhian workers of those regions came forward to protect the minorities, to dispel baseless suspicions about them and to create an atmosphere of communal amity. The State Nidhis of the concerned States cooperated in this matter with Sarvodaya workers and official agencies working for the maintenance of law and order. The States chiefly affected by such troubles were those of Bihar, Orissa and Bengal.

Bihar

Akhta village in the district of Muzaffarpur was the scene of a communal riot as early as in 1959. After helping in the immediate task of restoring peace, the Nidhi established a Centre there which attempted to create goodwill between the two communities by organizing Gandhian Study Circle, propagating Gandhian ideology among the masses, running kindergarten school for children, etc. Again in 1964, the industrial area

of Jamshedpur witnessed communal riots though the labour community is mostly free of communal feelings. On this occasion, some 200 Gandhian peace soldiers (Shanti Sainiks) operated from the Tatanagar Centre of the Nidhi for the establishment of peace and harmony. They succeeded in restoring confidence and in rehabilitating families which had fled away in panic. Lastly, there occurred a communal riot in Ranchi in 1967, and this time as well several teams of the peace soldiers worked for establishing peace. They contacted both the communities, contradicted baseless rumours, removed misconceptions and rendered assistance to the affected families with the cooperation of the Bihar Relief committee.

In addition to all this, the workers of the Bihar Nidhi also worked in the camps of the refugees from East Bengal from 1964 to 1966. They worked for reducing tension between the refugees and the people of the neighbouring areas, ran Balwadis and reading-rooms, provided occupations to the refugee women in sewing and others such crafts, etc. They also organized cultural programmes for them. All these helped in easing frayed nerves.

Orissa and Bengal

As regards Orissa, the industrial area of Rourkela had also been ravaged by communal riots in 1964. The State Nidhi left no stone unturned for the restoration of normalcy there. At the same time some parts of Calcutta had also been the scenes of a serious communal riot. The adjoining districts too had been affected. The atmosphere was surcharged with great tension and the task of the peace workers was extremely difficult. They had to exert themselves greatly in collaboration with other agencies to neutralize the opposing forces before they could bring the situation under control. The State Nidhi workers under the leadership of Shri Shakti Ranjan Bose, the Secretary of the Bengal Nidhi, played a commendable role. Every help was extended to other institutions and agencies engaged at that time in the task of eradicating communalism. During the Indo-Pakistan War of 1965, the Nidhi workers saved many innocent persons from the mad fury of the crowds and they were able to get several individuals released who had been detained by the police on mere rumours and suspicion.

Other States

Some other States too witnessed communal riots. There was a terrible riot in the city of Jabalpur in Madhya Pradesh in 1961. At that time three Nidhi workers were engaged continuously for four months under the guidance of Shri Vyohar Rajendra Singh in the task of establishing peace and providing relief to the afflicted people. Kerala too had not been free from such riots. In 1959 riots took place in Choughat area between Hindus and Muslims, and in 1971 between Muslims and Christians in

Poover coastal area. On both these occasions the Kerala Nidhi played a leading role in restoring and organizing peace. The technique followed by it was to organize intensive programme of peace work combined with constructive activities. The third State was of Gujarat where Ahmedabad was the scene of a terrible riot in 1972. The State Nidhi fully cooperated then with the Communal Unity Committee in the dissemination of ideas of unity and harmony.

The total expenditure of all the State Nidhis under this head up to 31.3.1970 had come to Rs. 42,724.78 out of which Rs. 18,866.00 were from the donors' earmarked fund.

CHAPTER THIRTEEN

Welfare of the Weaker Sections

"Recall the face of the poorest and the most helpless man whom you have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj or self-rule for the hungry and spiritually starved millions of our countrymen? Then you will find your doubts and your self melting away." Such is the famous Talisman of Gandhiji, and it indicates his interest in the welfare of the last man. The aim of every item of his Constructive Programme was the uplift of the downtrodden in society. Among these, the worst condition had been and still is of the Harijans, the Aboriginal Tribes and the Nomads. According to the census of 1961, out of the total Indian population of 43,42,34,771, the Harijans were 6,45,11,313 and the Aborigines, 2,98,03,470. Thus taken together they constituted about 22 per cent of the whole population of India. Under these circumstances, it was only natural for the Nidhi to direct its special efforts towards their welfare.

Harijan Welfare

Gandhiji's concern for the welfare of the Harijans is well known. It was a practice with him to extend his hands to get money for them and to charge his prescribed fee from autograph seekers as their contribution to the Harijan Fund. From this point of view, the Harijan Sevak Sangh suffered most by his death. Hence it was natural for the Nidhi to come to its assistance and, as has already been pointed out, the Sangh was one of those organizations which started receiving financial assistance from 1950 onwards. Before the formation of the State Nidhis, this assistance was given to All-India Harijan Sevak Sangh, but after their formation the State Harijan Sevak Sanghs directly received grants on the recommendations of their State Nidhis. Besides the Sangh, some other local organizations and institutions working for and among the Harijans also received aid from time to time.

Up to 1970, the Central and State Nidhis had given to them Rs. 63,06,030.86 out of which the Central Nidhi had disbursed

Rs. 12,44,815.79, and of this about eight lakhs had gone to All India Harijan Sevak Sangh which has its headquarters in Delhi. The total amount of assistance rendered to the Central and state Harijan Sanghs had come to some 2.4 million rupees. The State which was the most generous in this matter was Gujarat. The total assistance given by it for the Harijan cause amounted to Rs. 16,33,467.51.

Some other important organizations besides the Sangh which received considerable assistance, were the following:

Raniparaj Seva Sabha, Vedchi, Gujarat	Rs. 4,60,802.99
Harijan Ashram Sabarmati, Gujarat	Rs. 2,35,088.35
Bhangi Colony, Saurashtra	Rs. 2,00,000.00
Harijan Ashram and Kanya Vidyalaya, Sabarmati, Gujarat	Rs. 1,59,490.76
Thakkar Bapa Vidyalaya, Madras	Rs. 1,02,707.00

Out of the total sum of 63 lakhs spent on Harijan welfare, 16.6 lakhs had been spent on Bhangi Mukti which aimed at doing away with the work of scavenging altogether, and which constituted a very important direct activity of the Nidhi. A detailed account of it is given here separately later on. The rest of the money was spent by the various organizations, including the Sangh, on the social, educational, cultural and economic uplift of these people. They attempted to remove their social disabilities in two ways. They carried on propaganda among the caste Hindus to give up untouchability, and to treat Harijans as their equals by allowing them to enter temples and to draw water from their wells. They also arranged for collective inter-dinners (Saha-Bhoj) and inter-caste marriages. Secondly, they also taught the Harijans to give up such undesirable habits of theirs which, while harming them in other ways, also created prejudice against them in the minds of the caste Hindus and provided them with excuse for their behaviour. For the educational and cultural upliftment of the Harijans, these organizations ran Balwadis, creches, educational institutions for girls, training schools, physical training institutions, hostels, cultural centres, etc., and thus provided them with educational and cultural facilities. For their economic uplift, they helped them in securing State aid, home sites, land for agriculture and employment. They trained them in spinning, weaving and other crafts and vocations. They were asked to give up drinking and to patronize Khadi and other products of village industries.

It was found that the activities of these organizations helped in reducing the age-long feeling of untouchability towards them found among the caste Hindus, and in their social, cultural, educational and economic uplift.

A special feature of the work done in this respect by the Tamilnad State Nidhi deserves mention. It trained persons for the work of wardens and matrons in the Harijan hostels. This training course had at first been conducted in 1954 at Shri Ramakrishna Mission Vidyalaya, Coimbatore,

and later in 1958 at Madurai Sevalayam. In all, 59 wardens and 17 matrons were trained in hostel administration, maintaining accounts, conducting of prayers and meetings, etc. The Thakkar Bapa Vidyalayam, Madras also gave training to 27 wardens and 27 matrons. The training given at these centres produced efficient wardens and matrons for Harijan hostels.

Bhangi-Mukti

Untouchability is not a social evil exclusively confined to the caste Hindus. The Harijans too practise it among themselves, and scavengers have been regarded as the lowest among them. This has been probably due to the nature of work which society has forced upon them, and it had been the opinion of Gandhiji that this work should not be taken from them. Gandhiji once wrote, "Every one must be his own scavenger (Bhangi). I have felt for years that there must be something radically wrong where scavenging has been made a concern of a separate class in society." Consequently, the Bhangi work was done in his Ashrams by the inmates themselves, and it was considered to be an important daily chore. Vinobaji too has been advising that this work should be given up by the scavengers, and in the forties it was his daily routine for years to visit a particular village and to clean it if that work had not been performed by the villagers themselves.

There were two difficulties in the way. Firstly, the scavengers must be provided with other means of livelihood, and, secondly, latrines should be invented which the users would not find difficult to clean. These two aspects of the problem had been recognized even before the birth of the Nidhi. One of the efforts of the Harijan Sevak Sangh had been directed to provide scavengers with alternative means of gainful employment besides their traditional one, and, at the same time, there were persons and institutions experimenting with sanitary latrines. The Nidhi took up directly the activity of experimenting with new types of sanitary latrines and of popularizing them. This activity of the Nidhi is known as Bhangi-Mukti, i.e. the liberation of the scavengers from the work of cleaning latrines and carrying human excreta to places chosen for dumping them.

It was at the suggestion of Vinobaji that the then Chairman of the Gandhi Smarak Nidhi, Shri B.G. Kher started this activity in 1957, and constituted a Sub-Committee for it under the Chairmanship of Shri Appasaheb Patwardhan. In 1958, a Vidyalaya was also opened at Vyara in Gujarat to train men and women workers for practical field work. It was subsequently shifted to Nasik. The training included research in the construction and maintenance of gas plants and various types of sanitary conveniences suited to the village conditions. Later on, the work was discontinued in 1960 as a Central activity, and by and by the State Nidhis took it over.

The Second Assesment Committee had attached very great Importance

to this constructive work, and it had recommended that a Central Training Institute be started for this work at Sevagram to undertake consistent research in improved methods of sanitation in cities as well as villages. There should be provision in it both for long-term and short-term courses. It had further recommended that as an essential part of the village sanitation programme, the Nidhi should try to establish cowdung gas plants in villages. These plants were expected not only to make for rural sanitation and to provide lighting, but also to supply better manure for agriculture and power for rural industries. The Committee was also of the view that the Nidhi should set up a separate Bhangi-Mukti Department under the general guidance of Shri Appasaheb and with Shri Krishnadas Shah, who had acquired considerable experience of the work, as its Secretary. An Advisory Committee should also be appointed to give an organized push to the movement.

The Committee's recommendation for a Training Institute at Sevagram did not materialise. Instead, on the closure of Nasik Safai Vidyalaya, which had trained 63 workers during its two years' existance because of acquisition of its land for the aircraft factory, two Safai Vidyalayas were started, one in the North at Pattikalyana (Haryana) and the other in the South at Bangalore. They continued up to 1969-70. However, it should be mentioned to the credit of the workers trained there that the work is still being continued in the States where they were sent.

The work of Bhangi-Mukti was taken up in right earnest in all the States, and it attained special momentum during the Centcnary period. Under it, convenient and sanitary latrines were popularized. As already mentioned, more than 16 lakh rupees were spent on different aspects of the movement including training, propaganda, research and design, subsidy, etc.

Of all the States, the best work had been done in the State of Maharashtra which was Appasaheb's own State. Its report of work up to 1970 deserves to be quoted in some detail:

"Late Shri Appasaheb Patwardhan of Ratnagiri took up the work seriously and brought into being a Gopuri type of latrine which requires no service of Bhangis. Gopuri type had since been improved upon and the present types of 'Simple' and 'Naigaon' are thebest under the present circumstances. They require no service of scavengers; they are clean, give out no odour and give manure. The lavatory pots are manufactured by Gandhi Smarak Nidhi and cost Rs. 20/- each. There is a certain technique in the construction of latrines which should be observed if the latrines are to be usable. Gandhi Nidhi workers are trained in the technique. They supervise the work on behalf of the Nidhi. The cost of constructing the latrines varies from area to area, depending upon the cost of bricks and wages of the labourers. The cost, on an average, comes to Rs. 150 up to the plinth. The Nidhi workers encourage the construction of latrines in the households of the individuals as that ensures their upkeep and sanitation.

They are persuaded to construct them at their own expense....

"There are 25 trained workers in the Nidhi for the scavengerless latrines which we are constructing. They are working in various districts of Maharashtra. The Gandhi Smarak Nidhi has concentrated on two types of latrines, viz., (1) Sopa (Simple) and (2) Naigaon (liquid manure giving), Up to 31.3.1970, the Maharashtra Gandhi Smarak Nidhi constructed 25,295 such latrines in Maharashtra.

"Up to the end of the Centenary, the Gandhi Smarak Nidhi gave grants for constructing these latrines to the poor and weaker sections amounting to Rs. 2,21,058.48. From 1966, the Gandhi Smarak Nidhi began manufacturing lavatory pots in its centres through its trained workers. These pots were sold for Rs. 15 each in the beginning. Now, after the Centenary, we are manufacturing and selling 3,000 pots every year. These centres are located at (1) Poona, (2) Amravati, (3) Bhandara and (4) Gopuri. For training the workers in the manufacture of these pots, regular training classes were conducted...We also gave training to our workers in constructing these latrines in which sanitary inspectors of the Zila Parishads and municipalities were invited to participate. This training in construction was given at the expense of the Nidhi. In Maharashtra up to the Centenary, 64 such training classes were conducted and hundreds of workers were given training. They are doing this work in their respective areas today. The Gandhi Smarak Nidhi also gave training in constructing Gas Plants at 45 places in Maharashtra.....They are showing excellent work. Such Gas Plants have been constructed at about 7000 places by now. In these days of shortage of petrol and oil, our Gas Plant fed on human excreta has become a boon, and we are very glad to note that enquiries from foreign countries are being made as to the working of these plants.

"In Maharashtra we organized 27 Shivirs (Camps) for cleaning the existing old latrines. We have made several villages self-reliant by constructing latrine in every household. The names of the villages are (1) Mardha (Dist. Satara), (2) Nandi (Dist. Ratnagiri), (3) Alewadi (Dist. Akola) and (4) Gagoda (Dist. Kolaba)."

The Maharashtra Gandhi Smarak Nidhi spent a sum of some seven lakhs of rupees on this work up to the end of the Centenary. Several Safai Exhibitions and Bhangi-Mukti Seminars were also held. Seven books on the topic were published. A few of them had gone into second editions as well. All these efforts of the Maharashtra Nidhi have brought about a change in the mentality of the people. In addition to Appasaheb, the credit for this work goes to the late Shri T.R. Deogirikar, who headed the State Nidhi from 1958 till his death in 1975.

Other States too did much to implement this programme. The Bihar Nidhi trained 625 workers and held 92 exhibitions. 2000 P.R.A. type latrines were built in Patna city. The Nidhi also tried to persuade the municipality there to prohibit construction of old types of latrines, but it

could not succeed.

At the instance of the Bombay Nidhi, the Bombay Municipal Corporation raised the rates of subvention for building septic tank type of lavatories and for connecting them to sewers so that landlords might convert the basket privies in vogue in the suburbs into flush system privies.

In Bengal, the work was undertaken in the urban centres of Contai (Midnapur), Bankura and Barrackpore by trying to get service privies converted into sanitary latrines. In U.P. the work was taken up in the cities of Kanpur, Lucknow, Varanasi and Gorkhpur. In terms of the money spent, U.P. occupies the second place with Rs. 1,09,353.97. The Central Nidhi spent about one lakh. The total expenditure under this item works out to over sixteen and a half lakhs.

Besides the work of Bhangi-Mukti, the work of reducing the hardships of life of scavengers (Bhangi-Kashta-Mukti) was also undertaken in many States. Creches were run for their children. In U.P., it was done at Kanpur, Lucknow and Varanasi.

Tribal Welfare

Practically in every State of this country there are pockets of aboriginal tribes living in partial isolation from others and eking out a miserable existence. These pockets exist in inhospitable regions where they had sought shelter on the advance of the 'civilized' peoples. They are mainly found in Madhya Pradesh, Bihar, Gujarat, Maharashtra, Rajasthan, Assam and Uttar Pradesh. From the time of Gandhiji, the Bhartiya Adimjati Sevak Sangh has been working for their welfare, and it was one of those organisations to whose assistance the Nidhi had come as early as 1950. Up to 1970, it had received from the Central Nidhi grants amounting to Rs. 3,07,035.25 which constituted some ten per cent of the total amount of Rs. 37,01,633.38, spent by the Central and State Nidhis together on the welfare of the tribal peoples.

In working for their welfare the Nidhi took up direct activity only in a few cases. Its method of assistance had generally been to help the various organisations that had been working for and among them. A few of them had come into existence in the lifetime of Gandhiji, while others had been added later on. They numbered more than ninety in the whole country. The Second Assessment Committee had suggested that the "Nidhi should select a few centres in the tribal areas for intensive work among the *Adivasis*. As far as possible, these centres should be selected under the programme of Tribal Development Blocks which had been worked out by the Ministry of Home Affairs." Some State Nidhis took up work directly among the tribal people.

An example of it is provided by the Uttar Pradesh Nidhi. It took up the work of the uplift of the Adivasis in the District of Mirzapur through its 13 Seva Centres. It trained them in cottage industries and improved methods

of cultivation. During the terrible famine of 1965-66, these Centres had run fifty to sixty free kitchens for some six months with the financial assistance of the Government and had thus become instrumental in saving thousands of lives. Besides this work, they had also helped the people in building small dams and digging wells. This work was undertaken with the assistance of the 'War On Want' organisation. Subsequently, the Centre of Govindpur and 250 acres of land were handed over to an independent organisation formed under the name of the Banwasi Sevashram of Duddhi (Mirzapur). However, other Centres continued to train people in village industries based on locally available raw materials.

The second State Nidhi to take up direct activity for their welfare was that of Bengal. It ran three centres in the District of Midnapur and these were known as Adivasi Centres, but after 1970 they were converted into Gramseva Centres. However, their activities as Adivasi Seva Centres were somewhat analogous to those of Gramseva Centres, which have already been described elsewhere.

The largest amount of Rs. 6,78,097.96 spent on this item had been in Uttar Pradesh where two pockets of aboriginal tribes exist, one in the district of Mirzapur, already alluded to, and the second in the Jaunsar Babar region of the District of Dehra Dun. For the most part, the amount was utilized in helping the Banvasi Seva Ashram of Duddhi, the Mirzapur work of the Servants of India Society and the Ashok Ashram of Kalsi in Dehra Dun District. The Banwasi Seva Ashram was helped by the Nidhi from time to time, and the total sum given to it up to 1970 amounted to Rs. 2,08,630.25. This organisation had to its credit boring of 150 tube-wells to make drinking water available to these people, running of a hospital and a mobile dispensary besides training people in village industries and improved methods of cultivation. It is still in existence and doing good work. The Servants of India Society working in Uttar Pradesh is the branch of the famous institution founded by the revered leader, Shri Gopal Krishna Gokhale, which at one time Gandhiji was even expected to join. Some members of this organisation were working among the tribal people, and they received financial assistance from the State Nidhi amounting to Rs. 2,91,648.61. It may also be pointed out here that Shri A.V. Thakkar, who during the time of Gandhiji was the Secretary of the Harijan Sevak Sangh and later on became its President and to whom both the Harijans and Adimjati people owe so much, was a member of that Society. Before coming to the Harijan Sevak Sangh, he had worked for the welfare of the Adivasis. In Andhra, Kerala and Tamilnad the branches of the Society also received help for work among the tribal peoples. The third institution of Ashok Ashram, Kalsi, is also an old organisation of the time of Gandhiji and is still working in the Jaunsar Babar region of Dehra Dun. The State Nidhi helped it in eradicating venereal diseases and leprosy, and in abolishing immoral traffic in women

and imparting education to these people. The total financial assistance rendered to it up to 31.3.1970 came to Rs. 1,77,818.50.

The second in order of expenditure on Tribal Welfare has been the State Nidhi of Madhya Pradesh, which spent Rs. 5,67,896.32. Four institutions working in the State received more than a lakh each. Then follows the Bihar Nidhi with an expenditure of Rs. 3,99,692.88. The two main institutions accounting for it were the Santhal Pahadia Seva Mandal of Deoghar which received Rs. 1,71,819.09, and the Adimjati Seva Mandal of Ranchi which received Rs. 1,74,392.75. The former founded in 1944 is still carrying on welfare activities among the tribals in education, health and industrial training. It runs schools, hostels and hospitals, especially a leprosy hospital with facilities for reconstructive and plastic surgery. Much work had been done by it up to 1970 in the field of leprosy, reducing its incidence from 29.1 per cent to 12.8 per cent. In its primary and secondary schools, thousands of boys and girls are getting education ; its industrial schools train them in carpentry, spinning, weaving, tailoring and poultry-farming. It has also organized cooperative societies to provide loans on easy terms to save them from the clutches of the money lenders.

The Ranchi institution founded by Shri A.V. Thakkar and Dr. Rajendra Prasad in 1946 concentrates on educational and economic uplift. It runs a school and a hostel, propagates hand-spinning and attempts to wean the people away from the drink evil. The institution has been very successful in improving the habits of the people and in the removal of superstitions. Its educational activities and its attempts for their economic uplift have improved the life of these peoples.

Gujarat comes fourth with an expenditure of Rs. 3,17,908.69 out of which the major recipient has been the Bhil Seva Mandal of Dohad. Founded in 1922 by Shri A.V. Thakkar for work among the aboriginal people of Panchmahal District, its activities later on also extended to the districts of Baroda, Broach, Sabarkantha and Banaskantha. It has been running several hostels and schools, a Women Teachers' Training College, an Adivasi Gramsevika Training Centre, several Balvadis or nursery schools and two Prohibition Centres. It tries for their economic uplift by propagating the use of improved implements and methods of cultivation.

The Maharashtra State Nidhi spent Rs. 3,11,993.76, and some twenty institutions shared this amount, the biggest sum of Rs. 87,432.88 going to the Adivasi Seva Sangh of Kainad. These various institutions were already there when the State Nidhi came into existence. The grants made to them were utilized for education, health, drinking water supply and training in improved methods of farming, and the work done in these fields justified the financial assistance given to them. The Nidhi itself undertook prohibition work among these people and it was highly successful in persuading them to give up drinking. However, after the change

over in 1970, when the Nidhi stopped its prohibition activity, they reverted to the old habit.

Of the remaining States, Assam had spent Rs. 2,66,404.60 because it has a large population of aboriginal tribes. It was followed by Rajasthan, Karnatak (Mysore), Andhra, Tamilnad, etc. The nature of activities in these States was the same as described above.

Welfare of the Nomads

It is not uncommon in India to see a group of families carrying their household effects in carts or on some beasts of burden, staying for a few days at some roadside place and then moving on to another. They are good at some one handicraft or another, and eke out their existence by selling their products. They are found speaking among themselves a language which is not understood by the people of the vicinity. These nomad tribes have their original homes either in Rajasthan or Maharashtra. An all-India organisation interested in their welfare is the Ghumuntu Jan Sevak Sangh, which was established in 1962, and whose main activities consist of running primary schools and training these people in handicrafts. It received from the Central Nidhi an aid of Rs. 24,381.09. The State Nidhis of Maharashtra and Rajasthan also spent on this item Rs. 16,417.32 and Rs. 3,469.95 respectively. Thus the total expenditure under this head came to Rs. 44,268.36.

The details of the work done for and among these people in Rajasthan where the State Nidhi gave assistance to Shri Gadi Luhar Seva Sangh of Chittor, which is working for the Gadi Luhar Tribe of Rajasthan, are worth mention. During the period this report is concerned with, this organisation procured home sites for the rehabilitation of 1036 families in eleven districts, agricultural land for 479 persons and assistance for 722 families to construct their houses. The organisation also runs a hostel at Chittor for which the State Nidhi had given a financial assistance of three thousand rupees.

The aid given by the Maharashtra Gandhi Nidhi went to the nomadic tribe of 'Lamans' in Sholapur district. There was a devoted worker from the tribe itself and the Nidhi helped him financially in his work.

It may also be mentioned in the end that under the head of the 'Welfare of the Weaker Sections', Rs. 26,65,522.53 had also been spent from the earmarked funds.

CHAPTER FOURTEEN

Assistance to Constructive Workers

In 1953, the then Chairman of the Nidhi, Shri G.V. Mavalankar, brought to the notice of the Executive Committee that there were workers who had spent the best part of their lives in constructive work but who were old and infirm and could not make their two ends meet for want of family members to fall back upon. Some of them had even large families to support. Hence he was of the view that in their old age, especially when they were disabled and unfit for any serious type of activity, some financial assistance should be made available to them by the Nidhi. The Executive Committee readily concurred in the Chairman's proposal and it was left to the discretion of the Chairman and the Secretary to select cases for help, the final decision lying with the Chairman. The Committee, however, laid down certain guidelines for it which were as follows :

1. The worker should not ordinarily be of less than sixty years of age. In special cases, however, workers between 55 and 60 could also be granted help.
2. The help should not ordinarily exceed Rs. 100/- p.m.
3: The worker should at least have served for fifteen years.
4. As far as possible, the worker must be engaged in some social service, contributing to Gandhian constructive work or activities.

The Executive Committee also earmarked a sum of rupees ten lakhs for this purpose. In 1954, it further resolved that for the continuance of aid granted to any worker, its fresh approval was not necessary. At the same time, it also authorized the Chairman to grant an assistance up to Rs. 500/- in special cases out of the above fund to any worker who was seriously ill. In 1958, a limit of Rs. 20,000/- per year was placed on the total amount that could be so granted, and this yearly limit continued in subsequent budgets as well.

By the time of the Second Assessment Committee report of 1962, about Rs. 4,83,000 had been spent out of the Fund, and at that time 92 persons from all parts of the country were receiving assistance. The Committee was not fully satisfied with the working of this aid and it said, "We feel that a much better way of utilizing the remaining amount would be to prepare a list of fifty old and experienced Gandhian workers from

different parts of the country who are still in a position to render service to the community in different branches of constructive work for a period of ten years or so. In other words, the Nidhi could prepare some kind of programme for those devoted constructive workers who, if relieved of financial worries, can still inspire the local community with Gandhian ideology through different types of social work along Sarvodaya lines. It may be possible to select 20 such workers from the existing list of 92 persons. The State Sanchalaks could be requested to suggest some other names for life members of the Nidhi under the scheme referred to above." The Committee was also of thc opinion that the list was not being revised carefully every year and it felt that it should be done.

The Report had its effect and the Executive Committce resolved in 1962 that the cases of all the constructive workers getting assistance should be reconsidered. Consequently, the aids given to some were reduced, and to some, totally stopped. Yet the Committee further asked in 1963 for closer scrutiny in other cases as well, and for making the rules for the grant of this aid still more strict. It also said that it was not desirable to continue giving aid to the family of a worker after his death, and, even where it was deemed very necessary, it must not continue for more than three months. It also laid down in 1965 that 25 p.c. of the aid disbursed in any State should be borne by the Nidhi of that State if it had ample resources left with it. The number of persons getting aid numbered 92 in 1965, and this number practically remained constant til! 1970.

The total amount spent under this head till 1970 was Rs. 11,97,538.52. Of this the Central Nidhi had contributed Rs. 10,47,493.36, and the rest came from the various State Nidhis. Of these, those of Bengal, Madhya Pradesh and Maharashtra had spent more than Rs. 10,000/- each.

In the context of this financial assistance to workers, two schemes deserve special mention. One is of Madhya Pradesh Sevak Sangh and the other is of Bombay Gandhi Sevak Samaj. The Madhya Pradesh Nidhi had decided in 1969 to have a cadre of workers who would devote their lives to constructive work. It was known as 'Aajivan Sevak Yojna' (A Scheme for Life workers). It envisaged a programme of training for such workers with provision for their maintenance so that they could devote themselves completely to constructive work. It was also expected to encourage self-study and to create fellow-feeling among them. As a result of it, the Madhya Pradesh State Nidhi earmarked an endownment of rupees five lakhs for this purpose, and in 1967 the Madhya Pradesh Sevak Samaj came into existence.

The recurring income from this endowment is of Rs. 35,000/- per year, and most of it is being spent on improving the quality of the workers. Seminar and symposia are organized for the education of these workers, annual meets of all the State constructive workers are held to bring them closer to each other and to develop among them the feelings of fellowship.

Camps are also organized for their wives and children so as to create such almosphere in their homes as would be conducive for their work. A part of the money also goes to those workers who are in distress and need relief.

The endowment created by the Bombay Nidhi for its Gandhi Sevak Samaj is of rupees seven lakhs. But due to lack of workers and programmes, it has not been able to utilize even its income from interest which is accumulating.

It is also worth mentioning here that in 1954 hundreds of old workers of Bihar had dedicated themselves to the cause of the nonviolent revolution based on Bhoodan-Gramdan and village industries. It was then felt essential to free them from worry about the maintenance of their families. Hence the State Nidhi of Bihar arranged for the training of their wives so that they might be able to support themselves, and for the education of their children. Stipends were given to them for it. The three places where arrangements had been made for training and education, were Kasturba Trust Vidyalaya, Waini (Darbhanga), Nai Talim Vidyalaya, Muzaffarpur and Sarva Seva Centre, Khadigram (Monghyr). The scheme remained in operation from 1955 to 1957, and the State Nidhi spent Rs. 20,757.73 on it.

CHAPTER FIFTEEN

Relief Work

A vast sub-continent as this country is, some parts or others of it are often visited by famines or floods. Now and then they are of such a serious nature as to demand concerted efforts on the part of both official and voluntary agencies to alleviate the sufferings of the people in distress. It is a humanitarian activity which no voluntary organization professing to serve the people can ignore. For the period its urgent need lasts, it constitutes a 'constructive' work. Therefore, on all such occasions, the Nidhi had been deeming it its duty to run to the aid of the afflicted, especially to the help of the most vulnerable sections of society. However, in such situations the Nidhi could only provide workers and supervision to those organizations which had the money but lacked workers. Its own relief measures were limited to areas where its centres existed and to items not covered by other agencies, and its financial assistance was only symbolic. That is why the total expenditure incurred by the various Nidhis on relief work amounted up to 31.3.1970 to only Rs. 1,02,534.20, but it is no measure of the actual work done by the Nidhis.

The money needed for relief by the Nidhi workers came sometimes from Governor's Relief Funds, but more often and for the most part from such humanitarian foreign organizations as OXFAM and CASA. While the Government had its own vast bureaucracy for the administration of its relief, these foreign organizations relied on voluntary bodies like the Nidhi.

An outstanding example of such relief is provided by Bengal. In October 1968, heavy floods and landslides occurred in Darjeeling and Jalpaiguri causing widespread devastation. Many official and non-official agencies came forward for relief work. The State Nidhi started that work in the two districts in collaboration with OXFAM and CASA.

The Nidhi workers of Kalimpong, Kharibari and Pipla joined in the relief work. The Nidhi opened 29 milk distributing centres where free milk was supplied. Wheat, oil, clothing and blankets valued at Rs. 2,45,000.00 were distributed among 25000 families. 364 hutments were built for the flood-stricken families at an expenditure of Rs. 1,82,000.00. Financial

assistance for all this came from the Governor's Relief Fund, OXFAM and CASA, while the help in the form of material came from the last two. It may also be mentioned here that the Bengal Nidhi had a band of 40 workers who on occasions went to work in the neighbouring States as well.

In Maharashtra, two serious occasions had arisen for relief work. One was the Poona Panset Dam Disaster of 1961 and the other was the Koyanagar Earthquake of 1968. In the first, the State Nidhi spent Rs.21,795.69. One hundred afflicted persons were maintained in Gandhi Bhavan at Poona for 100 days, and the Nidhi struggled night and day for the relief of the affected people. On the occasion of Koyanagar earthquake, clothing and blankets worth one thousand rupees were distributed by the Nidhi from its own fund to the stricken people.

The Bihar Famine of 1967 was extremely severe. At that time a relief committee had been formed under the Chairmanship of Shri Jayaprakash Narayan. The Bihar Nidhi and its workers fully cooperated with the Committee, and the neighbouring State Nidhis responded both with workers and material collected from the people of their States. Even some Nidhis of distant States sent workers. To cite a few examples, some workers went from Bengal and Uttar Pradesh as well as from distant Maharashtra, while the Madhya Pradesh and Uttar Pradesh Nidhis sent cash and clothes collected from the people. The workers from Maharashtra stayed there for a pretty long time helping in the relief operations, and the expenditure incurred by the Maharashtra Nidhi had come to Rs. 6,743.41.

The occasions described above had been exceptional, and as against these States, Orissa had been a perpetual victim to natural calamities of droughts, floods and cyclones, which vitally affected all its thirteen districts at one time or another. The damages caused by these calamities in 1973 were quite widespread and a cry for relief, both short-term and long-term, came from every quarter. This had created a very formidable situation for the social workers of the State, particularly in view of the fact that in previous years as well some parts of the State had been in the grip of drought. The non-official relief committee of the State headed by Shrimati Rama Devi organized State-wide relief measures and almost all the Gandhi Nidhi workers were deputed for work in the relief operations which are still continuing and will continue till the people were able to tide over the crisis.

In these efforts some work of a permanent nature has been done. It includes digging of tanks and wells and bunding water sources, which provided immediate relief to the suffering people and at the same time solved their problem on a permanent basis. This sort of work has been a prominent feature of the relief activity of the State Nidhi in the past and is still so today.

So much about the relief measures in the country itself. But the Nidhi whose sympathies know no national barriers has also expressed them once in regard to a foreign country in spite of both constitutional and financial limitations. This was the symbolic donation of Rs. 10,000.00 by the Central Nidhi towards the aid to Vietnam War Stricken.

CHAPTER SIXTEEN

Autonomous Institutions

It has already been indicated in Chapter One how the increase in activities, the specialized nature of some of them and the Gandhian principle of decentralization, had led the Nidhi to adopt the policy of making its organs autonomous with varying endowments to carry on their constructive activities. Of these, the earliest to become so was the Gandhi Peace Foundation.

(*a*) THE GANDHI PEACE FOUNDATION

The original idea of establishing this Foundation started materializing in 1955 when the Nidhi set apart a fund of ten million rupees for activities envisaged for the Foundation. It was, however, in 1958 that the Trustees authorized the Chairman to take necessary steps for its establishment. A Pilot Committee consisting of Dr. S. Radhakrishnan, Shri Jawaharlal Nehru, Shrimati Sucheta Kripalani, Shri Morarji Desai, Acharya J.B. Kripalani, Shri U.N. Dhebar and Shri G. Ramachandran, was appointed to draw up a scheme and a constitution for the Foundation. The Draft Constitution was approved by the Executive Committee in March 1959, and a governing body was elected with Shri R.R. Diwakar as Chairman and Shri G. Ramachandran as Secretary. Among other members were Dr. Rajendra Prasad, Dr. S. Radhakrishnan, Shri Jawaharlal Nehru, Shri C. Rajagopalachari, Acharya J.B. Kripalani, Dr. Zakir Husain, Shri Jayaprakash Narayan, Shri Morarji Desai, Shri Kaka Kalelkar, Shri U.N. Dhebar and Shri Jairamdas Daulatram.

For the first five years, however, the Foundation functioned as a part of the parent body. It was in 1963 that it was registered under the Societies Registration Act. Meanwhile, it had gradually acquired its own premises and the process of administrative as well as other arrangements for its work were over by the end of 1969.

Aims and Objects

The objective of the Foundation had been summarized briefly thus: (*a*) to establish an international centre of study and research in the study of

nonviolence; (*b*) to investigate methods for the application of nonviolence in social, national, racial and international affairs; (*c*) to provide information and assistance in this field to teaching institutions; and (*d*) to assist in developing an informed public opinion among all peoples on the principles of Truth and Ahimsa and on the technique of nonviolence.

The Gandhi Peace Foundation seeks to perform its task in three ways: study and research, communication and action. As regards the growth of its activities, it is important to bear in mind that along with the endowment fund, it had also inherited a large corpus of activities from the parent body. As the participation of the Nidhi in direct constructive work became more and more difficult with the approach of the Gandhi Centenary, many of its activities, not inconsistent with the aims and objects of the Foundation, were transferred to it. Of these, a mention has already been made of the Tattva-Prachar Centres, whose transfer had begun in 1965, and was completed by 1969.

The Early Phase

From the point of view of its activities, the Foundation passed through two phases—the Early Phase and the Later Phase. It was born at a time when an escalating nuclear arms race increasingly threatened man and his civilization. Hence, one of the most notable events of this period was the holding of a three-day International Conference in New Delhi in 1962 to plead for the cessation of the manufacture, testing and stockpiling of nuclear armaments. It was attended by some 100 delegates representing leading peace movements of the world. It was followed by two delegations being sent to the leading nuclear powers—one to the U.S.A. and U.K., under the leadership of Shri R.R. Diwakar, the Chairman of the Foundation, with Shri C. Rajagopalachari and Shri B. Shiva Rao as members, and the other to the U.S.S.R. under the leadership of Shri U.N. Dhebar with Shri G. Ramchandran, the Secretary of the Foundation as another member—to press the case, specially for the immediate cessation of nuclear testing. The delegations were warmly welcomed wherever they went and they returned with high hopes. In this context, it would be of some interest to note that the signing of the partial nuclear test-ban treaty took place only a few months later. This makes one to think that the Convention was one of the links in a wordwide chain of protests that led directly to the treaty.

During this period, the Foundation also received some prominent foreign visitors and established active contact with the US Civil Rights Movement led by Dr. Martin Luther King.

In the field of Study and Research, the Foundation, on the suggestion of Dr. Rajendra Prasad, sent a small study team to Kerala to make a careful study of the deeper issues involved in the agitation of the people for the removal or dismissal by the Central Government of the Communist Government in the State, which ended by its dismissal later in 1959. As a

result of its findings, the Nidhi had organized in Kerala a special scheme of work amongst students and youths to strengthen the democratic and peaceful processes of social change. However, the main emphasis in early years was on enrolling research scholars on institutional fellowship basis to work on different facets of Gandhian thought and action. In 1960, ten post-graduate students were enrolled under this scheme, and among the theses completed were those on Gandhian concept of religious tolerance, the nonviolent approach to crime and punishment, the nonviolent technique of social change and the concept of trusteeship in relation to democratic state. These scholars worked under the guidance of such eminent learned persons as Shri Kakasaheb Kalelkar, Acharya J.B. Kripalani, Shri Shriman Narayan. Dr. V.K.R.V. Rao, Dr. Gyan Chand, etc.

Besides the publication both in Hindi and English of the journal 'Gandhi Marg', transferred to it by the Nidhi, the Foundation also brought out books and essential readings of Gandhiji's thought, and one or two symposia reports on current national issues.

As regards the Tattva-Prachar Centres, known as Gandhi Peace Foundation Centres after their transfer by the State Nidhis, a process of reorientation was initiated by emphasizing peace education and peace action in relation to all types of tensions and conflicts. In the past they had concentrated on talks, sale of literature and selective constructive work like sanitation, Bhangi-Mukti, etc. The new emphasis was on raising the workers' understanding of the causes of conflict and the Gandhian methods of their resolution.

The Later Phase

The activities of the Foundation entered this phase about the time of the Gandhi Centenary. At that time the Centres constituted the largest element of the Foundation, both from the point of view of personnel and the total field of activities. The need was felt for finding out some other programme for them, depending on their local environments and the emerging social issues.

The promises of the independence movement and of the national development plan had largely been belied as far as the masses were concerned. There was political, economic and social unrest in the country. The communal problem was again raising its head. In spite of all the lip homage to Gandhiji, the country was moving away from the Gandhian path. On the international scene, more than the nuclear threat, the problem of super-power domination of and interference with smaller countries' affairs were becoming more and more evident. In this situation the Gandhi Peace Foundation workers could not be mere text-books preachers. and an effort was made to reorient the programme given to them in which work among the youths, industrial labour, minority communities and the middle class elite was given priority.

Efforts were also made to strengthen the research, documentation and library facilities in the Central Office. Training workshops were also conducted for the workers to equip them for the new task.

The Centenary International Seminar on 'Relevance of Gandhi to Our Times', Badshah Khan's visit—with which the Foundation was closely associated—and the publication of his biography written by D.G. Tendulkar and that of 'Mahatma Gandhi: 100 Years' edited by Dr. S. Radhakrishnan, and the Foundation's participation in the Gandhi Darshan Exhibition, were some of the important events of the Centenary period.

During this phase, the Foundation also endeavoured to hold seminars and group discussions on major policy issues and to create a lobby among the Members of Parliament on issues like prohibition, India's nuclear policy, direction of planning, etc.

The Foundation played a very important part in arousing international and national public opinion in favour of the people's liberation in Bangladesh. It may indeed be regarded as one of the most notable activities pursued by it in recent years.

Organization

As regards the organization, there is at the apex a Governing Body and an Executive Commitee elected by the Governing Body. The latter also has some ex-officio members and some coopted members. There is also a Council for Study and Research, and a Publication Commitee.

At present the Central Office has the following sections:

1. Study, Research and Training
2. Publications
3. Coordination of Tattva-Prachar Centres
4. International Contacts
5. Youth Programmes
6. Public Policy
7. Administration and Finance

Achievements

The Gandhi Peace Foundation had taken a lead in the formation of the Indian Council of Peace Research. Till the end of 1973, it had brought out 29 titles in English and 8 in Hindi. Except for a few titles, the publications are either compilations of Gandhiji's writings on specific topics, or books on Gandhiji and his thought. Seminar reports constitute another major element. Thus, Gandhian philosophy or thought has, so far, been the major focus on the publication programme.

Mention has already been made of the reorientation of the old Tattva-Prachar Centres, and they are gradually showing signs of executing the new items. In some Centres, experiments in programme building were attempted. At present of the 51 old Centres taken over by the Foundation,

only 41 exist. The rest were closed down due to various factors. Efforts have also been initiated for the training of workers. Life members have also been appointed in various States to guide the Tattva-Prachar workers in their activities.

The Foundation has also been running four Schools of Nonviolenc at Rajghat (New Delhi), Madurai, Madras and Calicut. For these Schools. the Gandhi Smarak Nidhi earmarked Rs. 7,00,000.00 which had been lying with it unused out of the sum meant for University Gandhi Bhavans. These Schools concentrate on University students, and an important activity of theirs is to hold camps at such places where they (students) can participate in some constructive work, see for themselves the work that is being done on Gandhian lines and where they can also gain some acquaintance with Gandhian thought.

The Foundation had been trying to build up international contacts from its very birth. It sponsored visits and lectures from many eminent foreigners between 1960 and 1965. In 1962, besides the Anti-Nuclear Convention and the sending of two deputations abroad as a follow-up action to it, it was responsible for holding the 10th Triennial Conference of the War Resisters' International at Gandhigram (Tamilnad). It also organized Inter-Religious Symposium on Peace in 1968, and played a leading role in arranging for delegations to the two World Conferences of Religion and Peace held in 1970 and 1974 in Japan and Belgium respectively. The International Seminar on the Relevance of Gandhi has already been referred to. But it must also be admitted that so far its international contacts have been confined to well-known individuals and groups in the field of pacifism, disarmament and civil rights movements in the USA. Now they are being attempted on a wider and somewhat more systematic basis, and more formalized and regular contacts, at the level of exchange of information, have already been developed with some institutions and associations. Much can be done in this field but for the paucity of funds which prevents the Foundation from sending its workers abroad.

Looking Ahead

The Foundation had appointed an Assessment Committee in 1972 whose report was delayed and could only be submitted this year in January. The Report deals with every aspect of the work of the Foundation. Its whole aim is to make the activities of the Foundation action-oriented rather than academic in nature. It is emphasised that Gandhiji was 'first and foremost a man af action', and that 'explanations came afterwards and they then brought out the basic ideas and principles underlying them'. So far the publications of the Foundation have been meant for the elite, but the Commitee recommends that they must also keep the masses in view. Its other recommendations also reflect the aspirations of the Foundation, but in the way of their realization there are immense difficulties,

both concerning the quality of workers as well as finance.

(*b*) THE GANDHI MEMORIAL LEPROSY FOUNDATION

The early efforts of the Nidhi for the eradication of leprosy till the establishment of the Leprosy Foundation in 1953 have already been outlined in Chapter Six. Between 1953 and 1962, the Leprosy Foundation was for all pratical purposes an autonomous institution, but it became formally so only in 1962 when it was registered under the Societies Registration Act with Dr. R.V. Wardekar as Secretary. The Nidhi had endowad it with an earmarked sum of nearly ninety-six lakhs of rupees.

Amongst the various activities which the Leprosy Foundation had taken up, the first was the study of the problem. It revealed that India had 1.5 million patients and all that was done was to provide shelter to patients in advanced stages, and that too was only available for one per cent of the total number of such patients. Hence the Foundation laid emphasis on the control of the disease and tested the efficacy of the then newly introduced drug of Sulphone. These control units in eight different States numbered nine in 1955. Each of them was under a Medical Officer who covered an area with a population of 20 to 25 thousands. These units examined all active patients before deformities developed, and carried on education of both the patients and the healthy people. This resulted in bringing down the prevalence and incidence of leprosy. Five of these Units were discontinued between 1964 and 1967. By 1970-71, the reducation in prevalence in the four remaining units ranged between 59 to 74 percent, and the number of positive cases had been brought down from 42 to 16 in Sevagram (Maharashtra), 37 to 5 in Chilakapalli (Andhra), 28 to 13 in Marariulam (Kerala) and from 43 to 3 in T' Narsipur (Karnatak).

Besides running these Control Units, the Foundation submitted a plan to the Government of India for leprosy control work and the Government started establishing control units on the lines suggested. Non-availability of doctors for these units led the foundation to suggest starting of 'SET Centres' (Survey, Education and Treatment Centres) with the help of primary Health Centres. By the end of 1970-71 the State Governments had opened 198 Control Units and 1282 SET Centres.

Training of Workers

Thc shortage of medical men for leprosy work had been foreseen and, as early as 1951, a training course for non-medical persons had been started at Sevagram to make them trained enough to detect cases and to give routine treatment under the general supervision of a doctor. The utility of this training was realized by the State Governments and 12 such centres were opened in different States. The Foundation also continued with its training programme, and by 31.3.1971 it had trained 669 workers in 29

batches. The number of medical men trained by it came to 60. 22 sanitary inspectors and para-medical officers were also trained in another course besides 77 para-medical workers trained in 8 batches.

Leprosy Work in Urban Areas

The problem of leprosy in Urban areas is different from that of rural areas because in the former a greater stigma is attached to leprosy, and there is consequently an unwillingness to go to a doctor. This situation calls for greater health education of the people so that they shed their reservation and approach the doctor at the right time. With this aim, the Leprosy Foundation started 11 Health Education Units in 35 towns of ten States. Some of them discontinued later on for various reasons, and only 7 of them remained in existence at Poona, Midnapur, Khurda Road, Kottayam, Wardha, Dharwar and Bardoli. They educate the public by individual talks, groups meetings, slide-shows, exhibitions, public meetings, film-shows and lecture-series for such groups as teachers. They also persuade general medical practitioners to treat leprosy patients as well, and conduct special refresher courses for them. In 1972-73, 1021 medical and 1085 non-medical persons were contacted, 221 group-meetings and 20 public meetings were held. In that year the Foundation also conducted teachers' training programme in 127 institutions, and they were attended by 12690 teachers. Refresher courses conducted for doctors numbered 13, while the number of participating doctors was 311. 15 exhlbitions and 10 film-shows were organized.

Work in Wardha

The headquarters of the Foundation being at Wardha, it is but natural that the city and district of Wardha be a special centre of the activities of the Foundation. It runs a Leprosy Referral Hospital there to provide consultative service to private practitioners, private leprosy institutions and para-medical workers in regard to their difficulties in diagnosis, treatment, special investigations, etc. Its building completed in 1965 has at present 32 indoor-beds and a wing for reconstructive surgery. An outdoor clinic is also run by it. 1077 patients came to the OPD and 319 patients were admitted to wards in 1972-73. Surgical treatment was given in 34 cases, and the laboratory examined 688 slides and 114 biopsies. Several other types of tests also were done such as haemoglobin, estimation of blood sugar, differential count, etc.

The Foundation also undertook the responsibility of Wardha District Coordination Scheme in 1967 at the request of the Leprosy Advisory Board of the Government of Maharashtra. It aims at the coordination of all leprosy activities in Wardha District whether conducted by the Government or non-official agencies. One of the medical officers of the Foundation supervises the work of this scheme.

Rehabilitation Work

As far as this work is concerned, the Foundation's approach is to stop leprosy sufferers being driven out by their family members. Its own work in this field done in the Control Areas succeeded to a great extent. The Foundation does not believe in creating a 'world of leprosy patients' away from society, and has always been emphasising that rehabilitation meant sending the patients back to their homes and creating such atmosphere there that they can live as useful and earning members in their own families. In the estimation of the Foundation, the patients needing rehabilitation are less than ten per cent, and hence they do not pose any serious problem if their dehabilitation from society is stopped.

The Foundation's sanction to the Rehabilitation Project of Vellore has already been referred to in Chapter Six. It concerned the prevention of deformities of hands and feet in some leprosy patients. It aided another experiment to find out the usefulness of powerloom industry in providing remuncrative employment to leprosy patients, and associated itself with the Leprosy Relief Institute of Ayurveda at Bangalore to find out the efficacy of Ayurvedic treatment in leprosy. It also conducted a study of various jobs in 21 public sector industries to select jobs suitable for different types of leprosy patients with deformities of varying degrees.

Seeking Public Cooperation

Besides holding conferences for its field staff so as to ensure their active and whole-hearted participation in their work and refresher courses for general medical practitioners, the Foundation has also been trying to enlist the cooperation of many social groups in anti-leprosy work, which is very essential for the success of leprosy control programme. Almost all important sections and groups in society which have a role in the formation and change in societal attitude, are being contacted through every available opportunity and media.

In this context, the Foundation had suggested in the sixties that Gandhian constructive workers could undertake anti-leprosy work either as part of their work or during their spare time. This suggetion did not find acceptance at that time, but later on in 1971 it was taken up by the Central Gandhi Smarak Nidhi and a Conference was held at Wardha in 1972, which was attended by the representatives of 44 Gandhian institutions. It drew up a 6-point programme which was such that the constructive workers could easily undertake it without doing injustice to their main work. The Foundation even prepared a small guide for it and a note on orientation course meant for constructive workers. As a result of it all, a number of State bodies offered to arrange for the courses in 1972-73. Their experience has been encouraging.

The Present Position

It was considered necessary in 1972 to modify the constitution of the Foundation with a view to broad-base its management and to include in it experts from allied fields. The amendments were approved by the Assistant Charity Commissioner. Accordingly, experts from such fields as leprology, medical research, public health administration, medical education, social psychology, health education, social work, Gandhian contructive work, etc., are now being associated with the Foundation.

As regards the budget of the Foundation, figures are available for the financial year of 1971-72. That year the income amounted to Rs. 13,08,363.93 and the expenditure to Rs. 5,62,305.37.

Thus the seed of leprosy work, which the Nidhi had sown twenty-five years back, has now grown into a giant tree of leprosy service.

(*c*) THE GANDHI SMARAK SANGRAHALAYA SAMITI

The idea of building a physical memorial to Mahatma Gandhi was contained in the resolution of the Congress Working Committee itself, and the Congress President in his appeal for donations had also mentioned it. As such, the Provisional Committee, in its meeting held in July 1948, decided to start a nucleus around which a museum could be established, and the work of planning and implementation of these 'Sangrahalayas', as they were called, was entrusted to Shri Kakasaheb Kalelkar, who commenced the work in 1949 in Bombay. He personally undertook the tour of Saurashtra for books, photographs and articles connected with Mahatmaji. Besides this, he appointed representatives in every State and in a short time a great number of articles had been collected. They were kept in the Town Hall of Bombay.

Later in 1951 the office was transferred to Delhi. About this time, the Executive Committee of the Nidhi resolved that altogether four Sangrahalayas should be set up. The Central Sangrahalaya should be at Rajghat (Delhi), while the other three should be at Sabarmati (Ahmedabad), Sevagram (Wardha), and at some convenient place in South India. It was ultimately decided to locate it at Madurai, it being a place not only of much historical and cultural importance but also because the town had an intimate association with Gandhiji's temple entry movement for the Harijans. The Executive also set apart a sum of ten million ruppees from the Central Funds for all these four. The articles kept in Bombay were also brought to Delhi and the Government allotted a place in Kota House Annexe for it.

Shri Kakasaheb Kalelkar initiated the following activities during 1951-54:

1. Collection of originals or copies of Gandhiji's letters and photocopying them.

2. Collection of books by or on Gandhiji.
3. Collection of photographs, pictures, paintings, busts and statues of Gandhiji.
4. Collection of relics of Gandhiji and articles of his daily use.
5. Selection of places all over India which had acquired a measure of sanctity and importance on account of their association with Gandhiji, for purposes of installing commemorative tables and columns.
6. Acquisition of Mangammal Palace for housing the Madurai Museum.

Mention has already been made of the efforts to procure books and relics from different States. In addition to it, Shri Kakasaheb also sent out a circular to all Indian Embassies and Consulates requesting them to collect on behalf of the Nidhi all literature about Gandhiji published in foreign languages, and they responded to it. An appeal was also issued to all those who had letters of Gandhiji with them to send them to the Museum. The letters received were microfilmed and photostated. The original letters allowed to be retained by the Museum were handed over to the National Archives for safe preservation under an agreement with the Government of India. During this formative period, foundation was also laid for the work of Gandhi Films Committee, but more about it would be said in a subsequent separate section on it in this very chapter.

Shri Kakasaheb Kalelkar continued to look after the Sangrahalaya work of the Nidhi as Honorary Director until the middle of 1955 when he was relieved at his own desire. In 1954 the Nidhi had received from the Government 30 acres of land near the Rajghat Samadhi in New Delhi, and it had been decided to construct a magnificent structure on a part of that land to house the Central Museum, but it did not materialize as the Government used the land for a park in the Rajghat Samadhi complex.

The Central Sangrahalaya Board

After the retirement of Shri Kakasaheb and at the close of 1956, when Sri Balasabeb Kher was the Chairman of the Nidhi, the Central Sangrahalaya Board came into existence. It was, however, reconstituted as Board in 1957 when Sri R.R. Diwakar became the Chairman of the Nidhi. Shrimati Sucheta Kripalani became its Chairman, and amcng the members were Sarvashri Morarji Desai, Kakasaheb Kalelkar, Kasturbhai Lalbhai, Balwantrai Mehta, P.N. Ramasubrahmanyam, Prithwish Neogy and Vithalbhai Jhaveri. Sri G. Ramachandran, the Secretary of the Nidhi (since March 1958) became the ex-officio Secretary of the Board with Sri Avani Mehta, the Secretary of the old Samiti, as the Organizing Secretary. Thus its systematic functioning really began from the middle of 1958.

The period between 1957 and 1960 was important in many ways. At

first the Delhi Museum was shifted from the Kota House premises to Pattani House on Mansingh Road in 1957, and then to its own building in Rajghat in 1959 on the completion of the ground floor. In 1960, the upper floor was also completed, and the building was formally opened by Dr. Rajendra Prasad, the then President af India. The Madurai Museum had already been completed and inaugurated by the Prime Minister in 1959, while that of Mani Bhavan (Bombay) started functioning during this period. It was also decided to have two more museums, one in West Bengal and the other in Bihar. The Gandhi Films Committee, which had been created early in the fifties, was also put under the administrative and financial control of the Sangrahalaya Board. In 1958, when Sri R,R. Diwakar became the Chairman of the Nidhi, he suggested starting Gandhian corners in general museums spread throughout the whole country.

Shrimati Sucheta Kripalani resigned from the Chairmanship of the Sangrahalaya Board in 1960, and was succeeded by Sri Balwantrai Mehta who resigned in 1964 on becoming the Chief Minister of Gujrat, and his place was taken by Shri Shriman Narayan. When he left for Nepal as India's Ambassador, Shri Sadiq Ali became its Chairman in 1965 with Shri S.K. De as Secretary, and that very year the Board was registered as an autonomous institution under the name of Gandhi Smarak Sangrahalaya Samiti. Since then it is working as such. In 1962, the Gandhi Films Committee had been reconstituted as a separate body, independent of the Sangrahalaya Board.

The work done by the Sangrahalaya Board or Samiti has been many-sided and it has gone a long way in fulfilling the objective of erecting suitable physical memorials to perpetuate the memory of the Mahatma. It established Gandhi Museums at Rajghat (New Delhi), Madurai, Sabarmati (Ahmedabad), Mani Bhavan (Bombay), Patna and Barrackpore (Calcutta). The plan to start a museum at Sevagram did not materialize, but at a later stage the Magan Sangrahalaya, which had been started by Gandhiji, requested for financial help and the Trustees made an endowment of three lakhs for its maintenance. The Sabarmati Museum was, after some time, removed from the Board's direct responsibility and handed over to the Sabarmati Ashram Preservation Trust. Memorial columns were also constructed at several places including Kathlal (Gujarat), Belgaum (Karnatak), Gwalia Tank (Bombay), Vijayawada (Andhra) and Motihari (Bihar). These had been designed by Shri Nandlal Bose, the famous artist.

The Central Museum at Delhi carried out the immense work of microfilming and photostating of thousands of Gandhi documents and letters from and to Gandhiji. Several sets of these were prepared and supplied to other Gandhi Museums in the country. All these are being maintained systematically in Delhi and Sabarmati Museums after being properly indexed. A very large number of photographs have also been collected by

the Board. They pertain to Gandhiji, his contemporaries and various Gandhian activities.

The work of erecting Gandhi memorial tablets has also been carried out at ninety places, either directly by the Board or because of its efforts. The idea of having Gandhi corners in general museums of the country in order to provide visual representation of the message of Gandhiji's life and work, also received a favourable response, and the six museums located in Patna, Bangalore, Trivandrum, Gauhati, Mangalore and Hyderabad, established them. The idea of establishing Gandhi Bhavans in the Universities had originated with the Sangrahalaya Board, and it was only later on that the Nidhi took it up as a direct activity of its own.

Each Gandhi Museum has been, and is functioning in four sections consisting of (1) Picture Gallery, (2) Library, (3) Archives and (4) Audio-Visual Unit. In the Picture Gallery the story of Gandhiji is displayed in pictures. Besides it, paintings, relics, selected photostats of important documents, sculptures etc. are also exhibited. From this point of view special attraction of the museum at Mani Bhavan, Bombay, is the exhibition depicting Gandhiji's life through figurines prepared by Smt. Sushila Patel, while that of Patna Museum is the Champaran Gallery. Models of his Ashramas and ancestral house have also been kept. The libraries in the Museums have grown into large collections of Gandhian literature in various languages and of books on allied subjects. For example, the Mani Bhavan Museum Library of Bombay has 20,000 volumes and the Madurai Museum Library over 15,000. Volumes of periodicals edited by Gandhiji and of other Sarvodaya periodicals are found here for the use of research scholars. The archives consist of photostat copies and microfilms of Gandhi documents, whereas the audio-visual unit in every museum can be worked in a small auditorium. They are equipped with cine projectors. The museums have a rich collections of 50 to 60 films on Gandhiji, Vinobaji and constructive activities. Collections of gramophone records of the speeches of Gandhiji are in all the museums. Free weekly shows of films are a regular feature of almost every one of them.

These museums have been organizing short- term exhibitions every year. In Delhi they number 4 or 5 in a year. The Delhi Museum has also supplied microfilm copies of Gandhi documents to the Cambridge University and the Australian Government Library of Canberra.

The number of persons visiting museums is very large. In Delhi they have not been keeping record of it for some time, but in Bombay their number ranges between 15 to 16 thousands. At Madurai, a place also of religious importance due to its famous temple, it is near a lakh.

All these museums have their separate endowments. The Central Museum of Delhi is managed by the Sangrahalaya Samiti itself, which has an endowment of 31.30 lakhs.

(*d*) KASTURBA HEALTH SOCIETY

Gandhiji had started an improvised dispensary at Sevagram in 1936, and it was this dispensary which grew into the Kasturba Hospital of 1945. That Hospital had been opened by Gandhiji himself. It was an experiment of his in rural health care, and was run by Dr. Sushila Nayar under his guidance. By 1964, it became a completely equipped unit with 50 beds, medical, surgical, opthalmic and maternity departments, X-ray and clinical laboratories. A distinctive feature of the Hospital had been its health insurance scheme started in 1950. Under it, each consenting family of six from among the 45 surrounding villages which the Hospital served, paid an annual fee which began with six rupees and later on rose to fifteen per family, and the Hospital, in return, looked after the family's medical needs. The scheme had proved a fair success.

As already mentioned elsewhere, the Hospital had received from the Nidhi an endowment of ten lakhs in 1964 and was managed by it, but in 1965 it was transferred to the Kasturba Health Society, a registered autonomous body, along with its endowment. Up to 1970, the Hospital had been a recipient of financial assistance of Rs. 7,32,935.17 from the Central Office and of Rs. 60,000.00 from the Maharashtra State Gandhi Nidhi. The Kasturba Health Society also received within this period Rs. 3,02,995.03 as interest on the endowment. At present the Society is receiving more than seventy thousand rupees per year as its share of interest.

The Hospital was attached to the Mahatma Gandhi Institute of Medical Sciences of Sevagram (Wardha) on its establishment in 1969. This Institute, which is also being run by the Kasturba Health Society, came into being due to the efforts of Dr. Sushila Nayar, who is the Chairman of the Society.

Mahatma Gandhi Institute of Medical Sciences, Sevagram

One of the most important aims of this Institute, established with the blessings of the National Committee for Gandhi Centenary, is that the student should be trained in line with Gandhian tradition of service towards the suffering humanity in the rural areas, and that it should help to mould the character of the students along the Gandhian way of simple living and high thinking. This it is endeavouring to do by providing community oriented training facilities rather than laboratory-oriented ones, which are to be found in the usual tradition-bound urban medical colleges.

To inculcate the Gandhian principles of life among the students, a code of discipline has been laid down for the staff and students. It prescribes wearing of Khadi, vegetarianism, abstinence from smoking and drinking, prayer, *shramdan* and self-help in daily routine of life. The training of the students starts with a fortnight's orientation course in Gandhian

ideology and way of life at Gandhiji's Ashram at Sevagram. Later during the training period, social service camps are held. In these camps the new students are made to live for about a fortnight amongst the villagers of a selected village, becoming their friends, learning their problems and trying to give them such service as they can. A few families are allotted to each student during the camp and they are followed by the students throughout their training period, at first as friends and advisors and, later on, as their family physicians.

Apart from the usual medical facilities available in all medical colleges, this Institute has some special features which deserve mention :

1. Medical/Surgical camps are held every year at various places. In these camps, along with general health check-up common laboratory investigations are also done. Eye and other surgical operations are performed.

2. Various school and village surveys are conducted from time to time to assess the magnitude of medical problems in children and adult population.

3. Integrated preventive and curative medical care is extended to the community as a matter of routine with involvement of students and staff, and there is the health insurance scheme described in the context of the Kasturba Hospital.

(*e*) THE HIMALAYA SEVA SANGH

The vast Himalaya stretching from Kashmir to Arunachal had for countless centuries remained an effective check against external aggression from the north. But there was a price to pay. The very factors that made this area a bulwark of defence, also hindered its assimilation with the mainstream of country's life and prevented contacts between its various segments.

Modern military weapons exploded the age-long myth of its impregnability, and the Chinese invasion of 1962 exposed its vulnerability. It also awakened the whole country to the necessity of doing something to strengthen the defence in this region. The Government took certain steps in this direction. The social service organisations also realised the need to start and intensify their work along this stretch of more than 4 lakh square kilometres sheltering more than 25 millions of people differing in customs, language, religion, etc.

Border Area Coordination Committee

As a result of it, the Nidhi called a conference of the Chairmen and Secretaries of its State Units in November 1962, and discussed the matter. A note was also prepared and circulated to the workers. This and a few other meetings which followed ultimately led to the formation of the

Border Area Coordination Committee. This culmination had taken place in a Convention held under the Chairmanship of Shri Jayaprakash Narayan. The eight institutions which were party to its formation, were the Akhil Bharat Shanti Sena Mandal, the Bharatiya Adimjati Sevak Sangh, the Gandhi Peace Foundation, the Gandhi Smarak Nidhi, the Harijan Sevak Sangh, the Kasturba Gandhi National Memorial Trust, the Khadi and Village Industries Commission and the Sarva Seva Sangh. The Nidhi also sanctioned a grant of rupees two lakhs to the Committee.

The chief objective of the programme chalked out by the Committee was to awaken the people of the border areas to their own capacity for nonviolent resistance to aggression. It was recognized that the borders could be secure only if the people inhabiting the regions knew that they were a part of a big family and belonged to one country. To achieve this objective, it was essential to establish and strengthen the values of justice and equality in the nation. It was in the context of this realisation that these organizations planned to work in the border areas in cooperation with the Government and in close coordination and collaboration with each other.

The main plank of the work of the Committee was to break the isolation of the people in the border areas by opening such centres of service as brought them into close touch with the rest of the country through men imbued with a missionary spirit. The Committee identified the main problems and assessed the local and short-term needs in the perspective of national and long-term needs.

The short-term programme was largely concerned with relief work and building up of the morale of the people. It also tackled the immediate problem of social security. Its important features were enrolment of Shanti Sainiks, increasing production by improvised methods of agriculture, solving village problems, etc. The long-term programme included activities aimed at securing social and economic justice through Gramdan, developing Gramswarajya, enabling communities to become self-reliant and building up their defence potential. Stress was laid on the simultaneous implementation of both the programmes.

The Coordination Committee set up a network of 175 centres, covering almost all the land frontiers of the country. An army of about 500 constructive workers from different voluntary organizations had turned up in these areas to man those centres. For the better execution of work, the entire frontier had been divided into two regions—the eastern sector and the western sector. Nepal separated these two. As such, the former included Assam, NEFA, Nagaland and Tripura, and West Bengal. The latter comprised of Uttarakhand in U.P., Himachal Pradesh, Jammu and Kashmir, Rajasthan and Kutch in Gujarat.

Nidhi's Role in Border Work

As one of its sponsoring institutions, the Nidhi participated in the work in two ways. It helped the Committee financially and the various State Nidhis started service centres in the border areas that fell within their regions. These Centres were akin to the Gramseva Centres described in Chapter Three. The Central Office gave a financial assistance of Rs. 12,24,639.75 to the Committee from 1963 to 1967. This included the sum of two lakhs already alluded to. In addition to it, Rs. 2,24,724.17 were spent by it on work in border areas. The Centres opened by the State Nidhis were as follows :

Assam	5
W. Bengal	10
U.P.	6
Himachal Pradesh	4
Kutch	1

Thus out of 175 Centres 26 were those of the Nidhi. The Bengal Nidhi had spent the largest amount of Rs. 70,914.34 on them. The Central Nidhi had met the expense of NEFA and Kutch Centres which had come to Rs. 5,000.00. In all, the Nidhi spent Rs. 15,39,389.49 on border area work.

The work of the Border Area Coordination Committee was appreciated both by the Government and non-official agencies. A Seminar on Social Work in the Himalaya, held in December 1967, recommended that a separate Himalaya Social Service Foundation be established, because the social challenges of this region, especially after its sudden exposure to outside world, demand comprehensive measures in the field of social service by voluntary organizations. Accordingly, a new organization under the name of the Himalaya Seva Sangh was registered in April 1970 and the activities of the Border Area Coordination Committee were merged in this organization. The Nidhi earmarked a sum of 12.5 lakhs and the interest of the amount is available to the Sangh for its activities. However, it hopes that the public would help it to raise that endowment to at least 50 lakhs. The income which accrued to it from its endowment in 1974-75 was Rs. 98,413.83.

The aims of the Sangh are to work for the promotion of community action for social and economic development in the Himalayan region, and to act as an enabling agency for such voluntary organizations and individual social workers as are willing to work for the betterment of the people of this region. The area chosen for work by the Sangh comprises Jammu and Kashmir, Himachal Pradesh, Uttarakhand (8 hill districts of U.P.), Arunachal Pradesh, Meghalaya, Mizoram, Nagaland, Manipur, Tripura, Darjeeling and the Terai area of Jalpaiguri in West Bengal, and the area north of the Brahmaputra in Assam, including Goalpara, Kamrup,

Darrang and North Lakhimpur.

For administrative convenience and a more equitable distribution of functions, the work of the Sangh has been divided into three sections—the Central Office, the West Himalaya and the East Himalaya.

Since its formation, the Sangh has organized a number of conferences, camps, meetings and seminars. The first was a National Conference on the problems of the Himalaya held in November 1971. Then there have been annual conferences of the workers both in the eastern and western zones, and camps in different parts of the country for students, teachers and social workers interested in Gandhian programmes. A seminar on the problems of the development of the Himalayan region was held in New Delhi in February 1975.

The Sangh has set up a nucleus of a Documentation Centre which is intended to collect and disseminate information on the various problems of the development of the Himalayan region. As a first step towards it, it has been bringing out in cyclostyled form a monthly 'Himalaya News Round-Up' for the last three years. It contains gleanings from the press about major happenings in this region. It has also brought out an abstract of articles and research studies on different aspects of the region. Three Statistical Handbooks on Population and Plans, Agriculture and Rural Electrification in the Himalayan Region, have been published. It is proposed to develop the Documentation Centre into a more useful clearing house of information and to build up a research base for undertaking studies on the various aspects of the region.

The Central Office has a collection of some 450 volumes. It also receives copies of selected periodicals. The membership of the Sangh is of three categories—institutional, individual and life workers. Their lotal number in August 1975 was 36. At present, Shri U.N. Dhebar and Shri Devendra Kumar are respectively its Chairman and the Secretary.

(*d*) THE GANDHI SMARAK NATURE CURE SAMITI

The Nature Cure activities of the Nidhi have been described in Chapter Six. It was pointed out there how the old Samiti was registered under the name of the Gandhi Smarak Prakritik Chikitsa Samiti in 1970 with an endowment of rupees six lakhs.

The activities of the Samiti are regulated and controlled by an Executive Committee, and these activities are mainly such as to supplement and support the various functions of the All-India Nature Cure Federation. The Samiti runs a consultation-cum-demonstration centre, know as Rajghat Prakritik Chikitsa Centre in Delhi, maintains a reference library, makes available by sale books on nature cure both by Indian and foreign authors and publishes books besides a monthly on nature cure. The Samiti has also been helping in the organization of training camps for imparting to

the people essential knowledge of the science of health. The Samiti's monthly magazine *Swastha Jivan* has 1200 subscribers on its list, and there are some 450 books in the Reference Library maintained by it.

(*f*) OTHER INSTITUTIONS ENDOWED BY THE NIDHI

All the autonomous institutions dealt with above are creations of the Nidhi. But there are some other institutions as well for which the Nidhi considered it its duty to make provision from its fund though they had not been fathered by it. The list of all the institutions endowed by the Nidhi has been given in Appendix F. A few of them have been referred to at appropriate places in the preceding chapters, but two others deserve special mention here. They are the Sevagram Ashram Pratishthan and the Aga Khan Palace Gandhi National Memorial.

During the last ten years of his life, Sevagram Ashram was the permanent abode of Gandhiji. To maintain it in a way reminiscent of the times when he lived there, was something which the Nidhi could never ignore. Hence it considered it its bounden duty to help in the maintenance of that Ashram in such a manner that the visitors to it, coming from every part of the globe, may have some idea of the life led by the Great Soul. The Nidhi endowed the Ashram Pratishthan with rupees ten lakhs and it was registered in 1969. It is managed by an Executive of its own. Its Chairman is Dr. Shriman Narayan, while Shri Prabhakar, an old Ashramite, is its Secretary. A few old Ashramites still live there, and it is they who have the responsibility of looking after the Ashram.

The Aga Khan Palace of Poona is associated with the last incarceration of Gandhiji. It was there that Shri Mahadeo Desai, Gandhiji's Private Secretary, and Shrimati Kasturba Gandhi breathed their last, and their mortal remains were cremated. The Aga Khan handed it over to the Nidhi for being maintained as a memorial to the Mahatma, and now a Samiti is being formed for the purpose with representatives of both the Government of India and that of Maharashtra. The Nidhi had set apart a sum of rupees five lakhs for it, with which it has now been endowed.

(*g*) THE GANDHI FILMS COMMITTEE

This Committee is not an autonomous committee, but it is mentioned in this chapter for the reason that its work being more or less of a technical nature, it had come to enjoy a sort of independence quite early. In 1962, on being reconstituted, it was even authorized by the Nidhi to create one or more sub-committees, as required, and to frame its own rules and regulations.

Realizing the importance of films as a powerful medium of publicity and education, the Executive Committee at one of its first meetings appointed

a Committee consisting of (1) Shri Devdas Gandhi, Chairman, (2) Shri R.R. Diwakar, (3) Shri V. Shantaram, (4) Shri Chandulal Shah, and (5) Shri Kanu Desai to undertake the work of preparing documentaries on Gandhiji's life in its various aspects for exhibition in India and abroad. The Committee was reconstituted a little later with Shri Chandra Shankar Shukla as its Secretary.

Shri Devdas Gandhi started the work by appealing to all those who possessed any Gandhi footage to donate it to the Gandhi Films Committee. The response was generous alike from individuals, professional concerns, the Government of India and some State governments. A Similar appeal in the form of a letter was also published in papers in England when Shri Devdas Gandhi was in London in 1951. Among the first to come forward to help was Mr. Henry Polak who donated a small film of Gokhale's visit to South Africa in 1912. This is the earliest film material on Gandhiji. Prominent film companies too gave their Gandhi footage on very favourable terms. As a result of it all, it may be said that the bulk of Gandhi film material had come into the possession of the Committee.

The first film completed by the Committee was the 'Voice of India', a film of an hour's duration, which was ready by 1953. Besides it, a few other short films running from 6 to 12 minutes also were completed soon. Shri Devdas Gandhi passed away in 1957, and with his death ended the first chapter of the story of the Gandhi Films Committee. His pioneering work in this direction laid a solid foundation for future work. It was because of him and Shri G.V. Mavalankar, the Chairman of the Nidhi, that an agreement for collaboration was arrived at with the Films Division of the Government of India for the production of films. This agreement came into effect from 1958, and with this event began the second chapter of the Gandhi Films Committee. The technical staff of the Gandhi Films Committee was absorbed in the Films Division of the Government of India for the production of films on Gandhiji and on constructive work.

To arrange for commercial and non-commercial exhibition of films and sale of ready prints, a committee named 'Gandhi Films Exhibition Committee' was formed. Another committee for non-commercial exhibition through the State branches of the Nidhi or the Gandhi Museums, was the Film Preview Committee.

As time passed, the work increased greatly, and the need of reorganization was felt. Hence during the Chairmanship of Shri R.R. Diwakar, the Executive of the Nidhi decided in 1962 to revive the old Gandhi Films Committee dissolving the existing Gandhi Films Committee and the two other Committees. The Chairman of the new Committee was Shri Balwantrai Mehta, and it was this Committee which had been empowered to frame its own rules and regulations, alluded to before.

While the full-length film on Gandhiji was still in preparation, the terms of the agreement with the Films Division expired in October 1963. It was

extended for five years, and then again later on up to 31 March 1970. The film titled 'Mahatma' was completed in 1968, and released on his birth-day that year, the day on which the Centenary year officially began.

The film was highly successful from the point of view of income as well. However, its commercial exploitation was practically over with the end of the Centenary on 31 March 1970, when the agreement with the Government of India also ended. None-the-less, the Committee was not dissolved, and it is still working as a unit of the Nidhi. In 1970, it completed another documentary titled 'Badshah Khan', and is, at prsent, engaged in preparing a documentary on the surrender of dacoits of the Chambal Valley.

CHAPTER SEVENTEEN

Gandhi Centenary

The closing months of 1961 saw the initiation of preliminary steps towards the preparations for the Birth Centenary of Mahatma Gandhi in 1969. In the early part of 1962, the Second Assessment Committee of the Nidhi had given thought to the subject and recommended, *inter alia* that: (1) The Gandhi Smarak Nidhi, in consultation with the Government of India and such public institutions as the Sarva Seva Sangh, should try to prepare a broadbased and coordinated plan for the Centenary well in advance of 1969. (2) The Nidhi might appoint a Preparatory Committee to begin working on a blueprint of the programme for the Centenary—both long-term and short-term. (3) This might be followed by the formation of a National Committee for organizing the observance as a whole.

After some preliminary exploration, Shri R.R. Diwakar, Chairman, Gandhi Smarak Nidhi, placed the matter before the Board of Trustees and it appointed in February 1964 a Preparatory Committee to give serious thought to the matter and to frame a plan and programme for the Centcnary. This Committee was constituted, in the first instance, with the following members: Shri R.R. Diwakar, Chairman, Shri Shriman Narayan, Shri L.M. Shrikant, Shri U.R. Rao and Shri Kshitis Roy, Secretary. Shri Pyarelal, Professor Humayun Kabir, Shri Manmohan Chaudhuri and Shri G. Ramachandran were later coopted.

Report of the Preparatory Committee

The Committee studied carefully the various proposals received in response to its request from various institutions and individuals of various shades of opinion including Gandhian constructive workers, and made certain recommendations for the consideration of the Board of Trustees. The recommendations of the Committee envisaged a short-term and a long-term programme. The former consisted of such items as meetings, cultural functions, exhibitions, conferences, seminars, etc. These were to begin from 2 October 1969 and to end on 30 January 1970. The long-term programme was to comprise activities that would spread over several years, reaching their climax during the period of intensive celebration.

The Committee was of the view that it should begin on 2 October 1964 and end on 30 January 1970. This programme was to include items of constructive activities, publications, collections, and preservation of material, etc.

It was also of the view that the whole programme might be organised at four distinct and broad levels: (*i*) National, (*ii*) State, (*iii*) Institutional, and (*iv*) International. It also made specific suggestions in regard to the types of items which should be taken up at these different levels. They were both short-term and long-term. At the National level, it placed great stress on constructive activities. The consensus was that they should form the main part of the Centenary programme, and among these the major share of attention and resources should be devoted to such of them as would help in an all-round development of the villages, and were conducive to the welfare of the rural masses. It also suggested holding of an exhibition of the dimension of a modern International Fair as part of the intensive short-term programme, making of every effort to utilize all available means of mass communication for carrying the message of Gandhiji to all sections of the people, publication of commemorative volumes, a comprehensive Gandhi bibliography, a compact exposition of Gandhiji's teachings etc., and organization of an International Seminar in Delhi during the intensive short-term period on the basic themes of Gandhian philosophy and its theory and practice.

Each State was expected to set up its own State Committee to chalk out and implement its programme whithin the framework of the larger programme. They were expected to concentrate on such items as mass contacts, publication in regional language, etc. At the Institutional level, its recommendation for institutions like the Nidhi, the Sarva Seva Sangh and the Kasturba Gandhi Memorial Trust was that they might adopt their own special programmes and projects, or those that might be specifically assigned to them by the National Committee. The Nidhi and its units might also make every effort to complete their various outstanding schemes and projects by the end of the Centenary Year.

As regards the observance of the Centenary at the International level, the Committee was of the view that the National Committee should move the Indian National Commission for Cooperation with the UNESCO for organizing the observance of the Centenary by the UNESCO as well as member countries through appropriate programme. Foreign Missions in this country and Indian Missions abroad might also be requested to help in organizing celebrations in the respective countries.

Many of the items suggested by the Committee were illustrative only. Its main emphasis was, as already indicated, on the Constructive Programme and that with special reference to (*i*) the three-fold programme of Gramdan, Village-Oriented Khadi and Shanti Sena as enunciated by Vinobaji, (*ii*) Communal Harmony and National Integration, (*iii*) Abolition

of Untouchability, (*iv*) Prohibition, (*v*) Removal of illiteracy, and (*vi*) a simple programme to see that every home was approached and given the message of Gandhiji.

The Board of Trustees considered the Report and decided to authorize the Chairman to call a conference of the Chairman and/or Secretaries of the various Gandhian organizations and other similar institutions to arrive at an agreed programme of work.

The Preparatory Committee also felt that the Centenary Celebrations be taken up by the Government of India. The subject was raised in the Parliament by non-official members and there was unanimity that the Government should identify itself in a big way with the Celebrations. The Government responded readily and in May 1966 constituted a National Committee for Gandhi Centenary composed of eminent leaders of all persuasions on an all-India basis. The National Committee was inaugurated in August 1965 with the President of India as its President. An Executive Committee under the Chairmanship of the Prime Minister was formed, and Shri Lal Bahadur Shastri was the first Chairman. After his demise, Shrimati Indira Gandhi became the next Chairman. Shri R.R. Diwakar, the Chairman of the Nidhi, was its Secretary, and Shri Devendra Kumar, the Secretary of the Nidhi, was the Organizing Secretary for Centenary Celebrations.

This National Committee functioned through 12 sub-committees set up for various programmes planned for the Centenary. As already mentioned in the first chapter, the offices of the National Committee and the various Sub-Committees were housed in the premises of the Nidhi, which was closely associated with all of them.

The Nidhi's Association with Centenary Committees

It has been mentioned above how the Chairman and the Secretary had been connected with the National Committee for Centenary Celebrations. Several of the Sub-Committees were headed by persons who either belonged to the Nidhi or to some sister constructive work organizations. The Sub-Committee for Economic Programmes which dealt with the programmes of Gramdan, Khadi and Shanti Sena, was headed by Shri Manmohan Chaudhuri, the President of the Sarva Seva Sangh. The Sub-Committee for organizing International Seminar or Seminars in India and other parts of the world to discuss Gandhiji's teachings and message and their relevance today, was headed by Shri G.Ramachandran, an ex-Secretary of the Nidhi and now one of its Trustess, who was then the Secretary of the Gandhi Peace Foundation. Shri Devendra Kumar, the Secretary of the Nidhi, was the Chairman of the Mass Contact Sub-Committee, which had the duty of conveying the message of Gandhi to every home. The Sub-Committee for the Welfare of Women and Children had for its Chairman Shrimati Premleelabehn V. Thackersey, who was the Chairman of the Kasturba

Trust, while the Basic Amenities Sub-Committe was headed by Shri Jagjivan Ram, a Trustee of the Nidhi and at present also Food Minister, Government of India.

The State Committees for Gandhi Centenary were also organised on the pattern of the National Committee, and with them the State Nidhis were closely associated. Organising celebrations throughout the States was, in one way or another, their responsibility. Thus the Central and State Nidhis played a pivotal role in the observance of the Centenary.

Centenary Activities in India

The long-term projects of the Gandhi Centenary could not be started before 1966, while the intensive period actually lasted for 16 months and 20 days from 2 October 1968 to 22 February 1970, the death anniversary of Shrimati Kasturba Gandhi. However, the UNESCO observed the Centenary only from 2 October 1968 to 2 October 1969. To the Nidhi, the long-term projects were more important than the short-term ones.

Santha Rangachari, whose book 'Pilgrim Centenary: A Remembrance' gives a good and critical account of the observance of the Centenary in India, has divided the Centenary activities under three categories—thanks-giving, constructive activities and new thinking. Under the first, she includes processions, prayers, erection of statues, pledges, etc. A more substantial activity under this head consisted of *padyatras*, exhibitions including Gandhi Darshan, and door-to-door distribution of Gandhian publications, because they gave widespread publicity to his life and times and his contribution to Indian history.

In the second category fell those long-term constructive activities which were already being conducted and which were to continue even after the Centenary. At the same time, there were some short-term projects also which were planned to culminate during the Centenary year. The Sub-Committees of Gandhian Constructive Programme, Basic Amenities for Human Living, Social Programme (Abolition of untouchability, Prohibition, etc.), National Integration and Women and Children, were engaged actively in them.

To the third category belonged seminars, conferences, books and other writings analysing the ideas of Gandhiji and discussing without inhibition their relevance to this age. According to the author, one of the most substantial contribution to the Centenary might well be these tentative attempts to understand Gandhiji and his seminal philosophy.

In all these activities the Nidhi, the other Gandhian constructive work institutions and individual constructive workers, as already indicated, played a key role. The Mass Contact Sub-Committee of which the Secretary of the Nidhi was the Chairman, discharged the important function of training workers to carry the message of Gandhiji door-to-door. For this purpose, it conducted in the very beginning one Central, 5 Zonal and 3

State camps. Later on, it organized exhibitions, distribution of pamphlets, booklets, badges, medallions, etc. 80 student camps were also held all over India in which some 10,000 youngmen took part. The Nidhi and the Peace Foundation Workers in the States did their best in cooperation with other Gandhian organizations and individual workers to make a success of all these activities. In Jammu and Kashmir State, including Ladakh, a good many camps for teachers were also held to acquaint them with the ideas and contributions of Gandhiji, and through them the students and the public.

The field of constructive work was, in a way, their exclusive preserve. They made efforts for securing Gramdans, for the propagation of village-oriented Khadi, formation of Shanti Sena, abolition of the shameful practice of scavenging by a hereditary class of our own brethren in a manner which is horrible, and eradication of the drink-evil through legislation and educative measures. The actual work done in these directions has already been covered in the preceding relevant chapters. They all collectively and separately also aimed at inducing in the common man a faith in himself, and reducing his dependence on the machinery of the State, so essential for the success of a democracy.

In the activities of the third category, the Gandhi Peace Foundation, a specialised agency for study and research, played a pivotal role. Due to its efforts, seminars were held at University levels, and an international seminar in New Delhi in January-February 1970. It published several monographs on Gandhiji and his ideas. It also published as already mentioned, a biography of Abdul Ghaffar Khan, the Frontier Gandhi, by D.G. Tendulkar, the well-known biographer of Gandhiji. The Central Nidhi also published a dozen books in a one-rupee series. They had been specially got written for the purpose. The State Nidhis also intensified their efforts for publishing books by or on Gandhiji in their regional languages. Some of these were meant for children and neo-literates. The Hindi State Nidhis, which had not been active in this direction so far, also published collections of Gandhiji's writings on particular topics, a few big volumes dealing with his ideas and small books on his life episodes, interesting for children and adults alike and at the same time very inspiring. Mention may also be made here of the part played by the Press and the Radio. The newspapers and weeklies brought out special numbers containing articles on Gandhiji's life and thought, generally by those who were closely associated with him. The Patel Memorial Lectures conducted by the AIR dealt with Gandhian themes in 1968 and 1969. Shri Shriman Narayan spoke on 'Gandhian Economic Ideals' in 1968, while Shri K.G. Saiyidain dealt with 'Gandhian Ideals on Education' in 1969.

In this context, a unique programme conceived by the Madurai Museum called 'Gandhi Study Visit Educational Programme' deserves mention. It was conducted from 1967 to 1973 with the cooperation of State Education

Department and the school managements. Under it, more than 20,000 students of classes VI and VIII were brought in batches of 50 to the Museum to spend six hours there attending lecture class on Gandiji's life and later going round the Museum. They were also given a specially prepared text-book on which the lecture was based.

The Gandhi Films Committee, as told previoudy, had in collaboration with the Films Division of the Government of India completed the film 'Mahatma' in 1968, which was released in 1969. The Nidhi and its allied organizations also worked for making the Gandhi Darshan convey the life, ideas and philosophy of Gandhiji as completely as possible. Dr. Sushila Nayar, the Chairman of the Kasturba Health Society and the Vice-Chairman of the Kasturba Trust, was in charge of the two Railway Mobile Exhibitions, which took Gandhiji to the people. 70 lakh persons visited the two trains which stopped at 320 stations in 17 States. The Government of India also brought out postal stationery, coins and currency with Gandhiji's fascimiles.

It is very difficult to summarize the various activities which were undertaken as parts of the Centenary programme in India. It should suffice to say that the hands of the Nidhi and its sister organizations were greatly evident everywhere.

Gandhi Centenary Abroad

As recommended by the Preparatory Committee, the UNESCO was approached to observe the Centenary through appropriate programmes and to recommend to the Member States to do the same. In November 1968 the General Assembly of UNESCO passed unanimously with acclamation a resolution moved by India and co-sponsored by 22 countries calling upon 122 Member States to observe the period from 2 October 1968 to 2 October 1969 as Gandhi Centenary year by arranging conferences and seminars, publishing selected writings of Gandhiji in their own languages, participating in the International Gandhi Darshan exhibition to be held in India from 2 October 1969 to 22 February 1970. It also authorized the Director General to republish in English in 1969 the selection of Gandhiji's writings published by the UNESCO in 1958 under the title 'All Men Are Brothers', and to publish and assist its publication in 1969 in other languages. It also authorized him "to publish articles in the Organization's periodicals and to produce other information material contributing to the purposes of the resolution."

As a result of it, the Centenary was celebrated in 92 countries, including South Vietnam and Taiwan. In some countries the celebrations were of routine character, while in others an enormous amount of thoughtful preparation and sincerity went into them. In some it was a brief affair, in others it extended over the whole Centenary year. The resources for the celebrations generally came from private persons, Indians abroad contri-

buting liberally. The initiative for celebrations was primarily taken by the Indian Missions and National Commissions for Cooperation with UNESCO, and associations for friendship with India fully cooperated with them in organizing them. In forty countries even National Committees had been formally set up, and in ten of them they were chaired by the Heads of the States concerned.

By and large, the celebrations had taken the form of communication programmes like speeches, discussions, seminars, exhibitions, films etc. In the first three, several persons connected with the Nidhi or the Gandhian movement in India, both in the pre-independence and post-independence periods, took part. They recounted to the foreign audiences their personal experiences of working with Gandhiji, and explained their interpretations of his ideas. Shri Jayaprakash Narayan had visited Afghanistan, Australia, Ceylon and the United States, while Shri R.R. Diwakar went to Belgium, West Germany, Sweden, U.S.S.R. and South Korea. Shri Shankarrao Deo and Shri Dada Dharmadhikari visited Nepal, while Shri G. Ramachandran went to Poland. Dr. Sushila Nayar went to Italy and Shri Morarji Desai to West Germany.

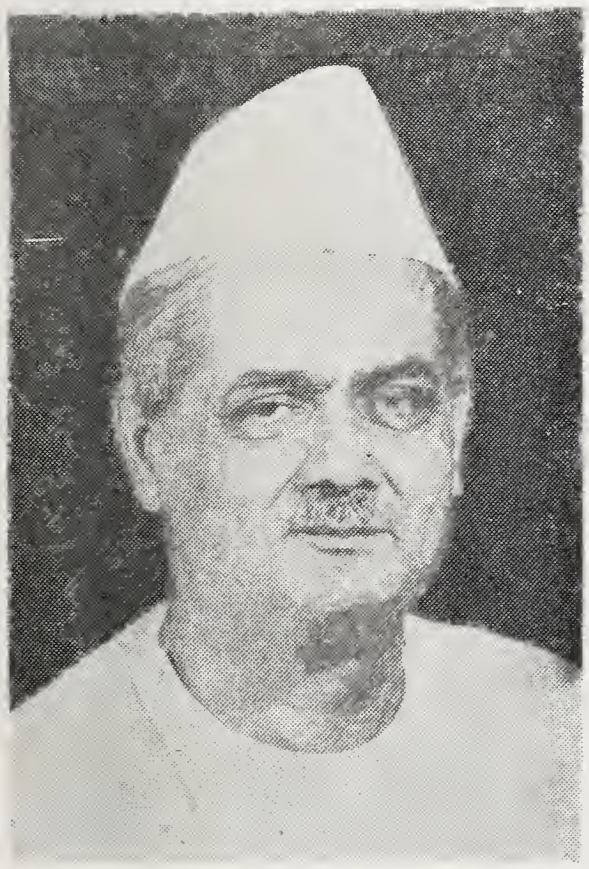
It is not possible to give here even glimpses of the various celebrations held abroad, or to discuss the views expressed at the seminars. It should suffice to say that the UNESCO itself organized a symposium on 'Truth and Nonviolence in Gandhi's Humanism', which was held in Paris from 14 to 17 October 1969. This and other discussions, held in many countries, revealed a new thinking on Gandhiji. As Pran Chopra says in 'The sage in Revolt', a book that deals with Centenary celebrations abroad, "While he was alive, Gandhi was never the subject of so much analysis, or of analysis of such high order as he became two decades after his death".

It is worth mentioning that the Nidhi, with its band of workers spread throughout the country, in cooperation with all institutions and individuals, contributed its mite to see that the life and message of Gandhji was taken to all the nooks and corners of the country, using the Centenary celebrations as an opportunity.

Though the National Committee for Gandhi Centenary met the expenses for almost all activities out of the grant received from the Government of India, the Central and State Nidhis spent Rs. 10,56,405.00 to meet the expenses for items which were not covered by the National Committee.

CHAIRMEN

Rajendra Prasad



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Balasaheb Kher

CHAIRMEN

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Shriman Narayan

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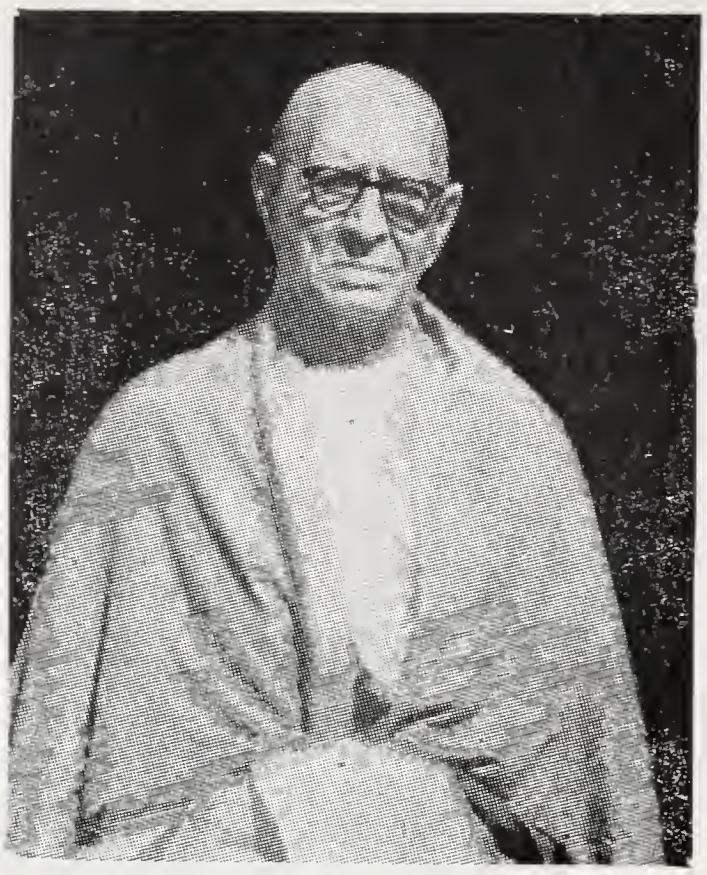

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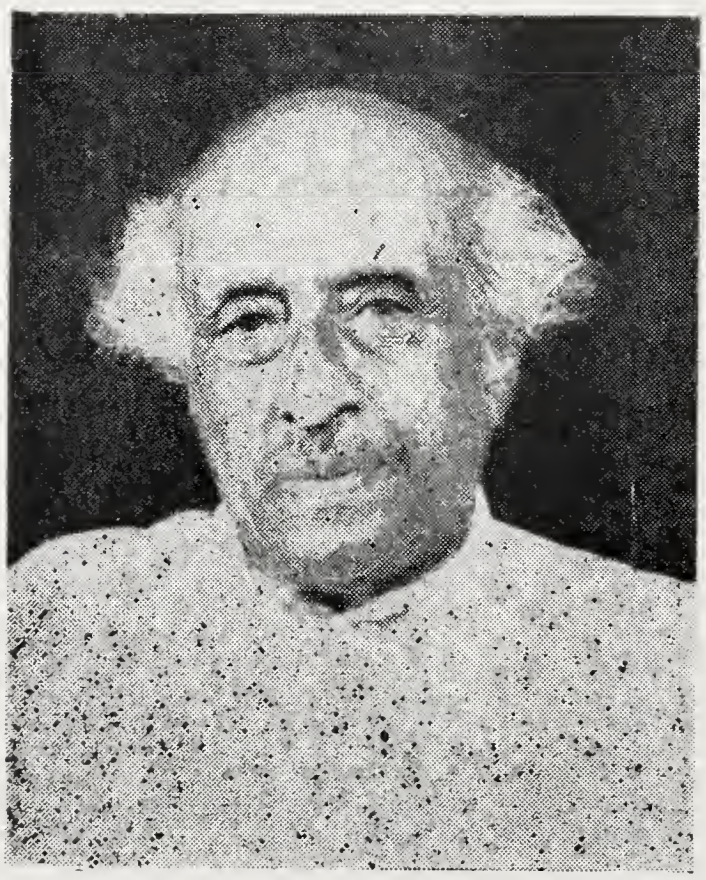

G. Ramachandran (Now a Trustee)

SECRETARIES

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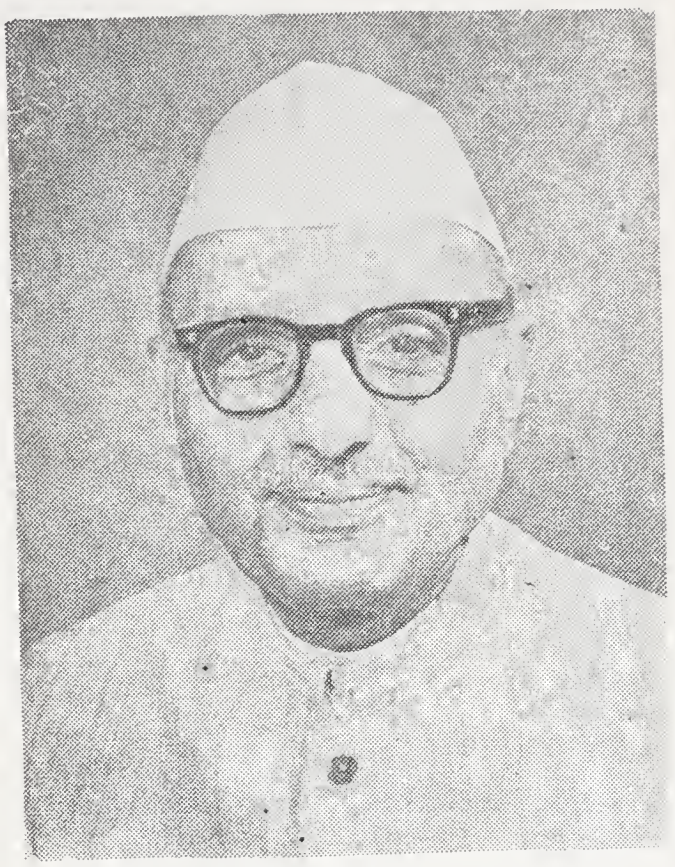

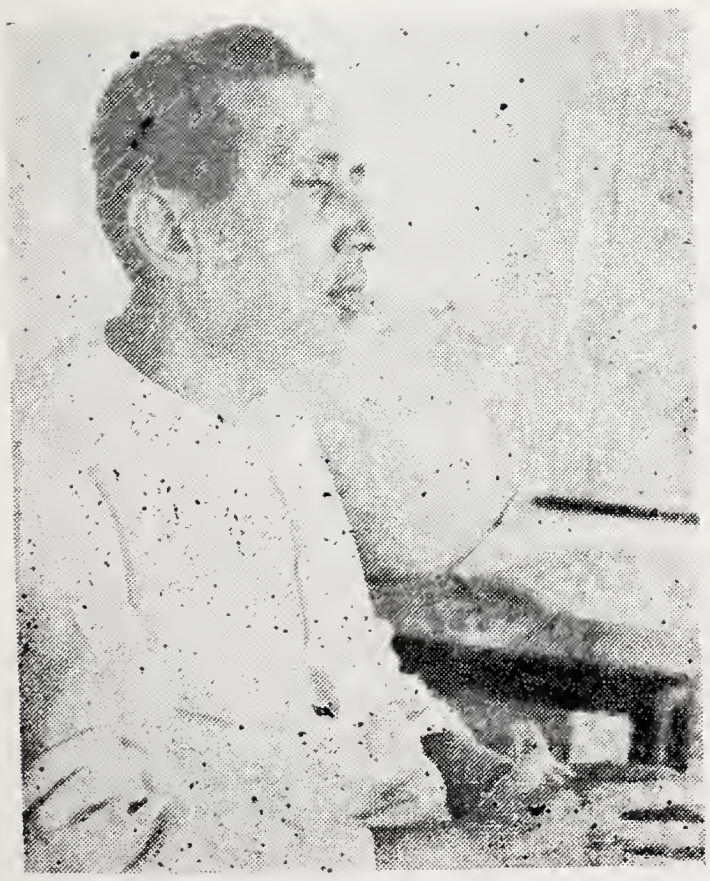

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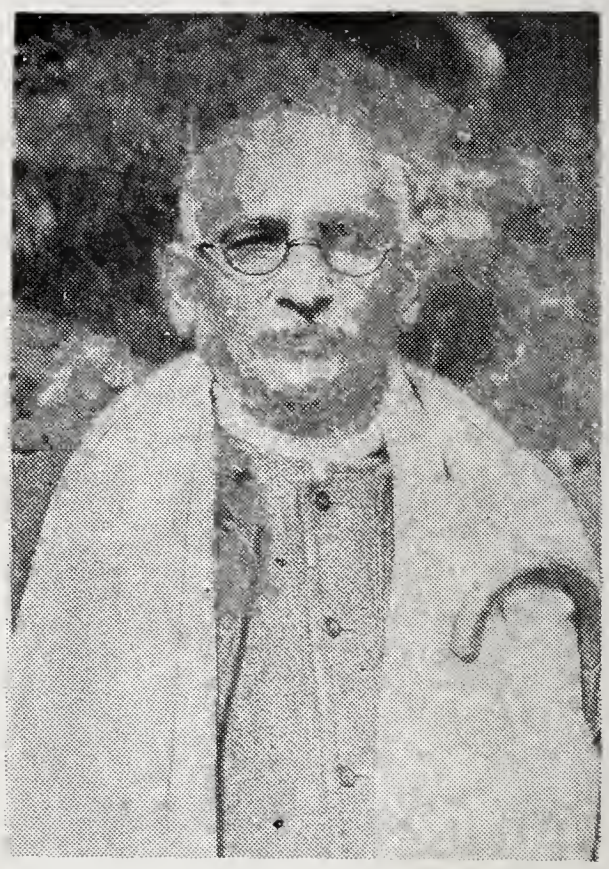
Jawaharlal Nehru



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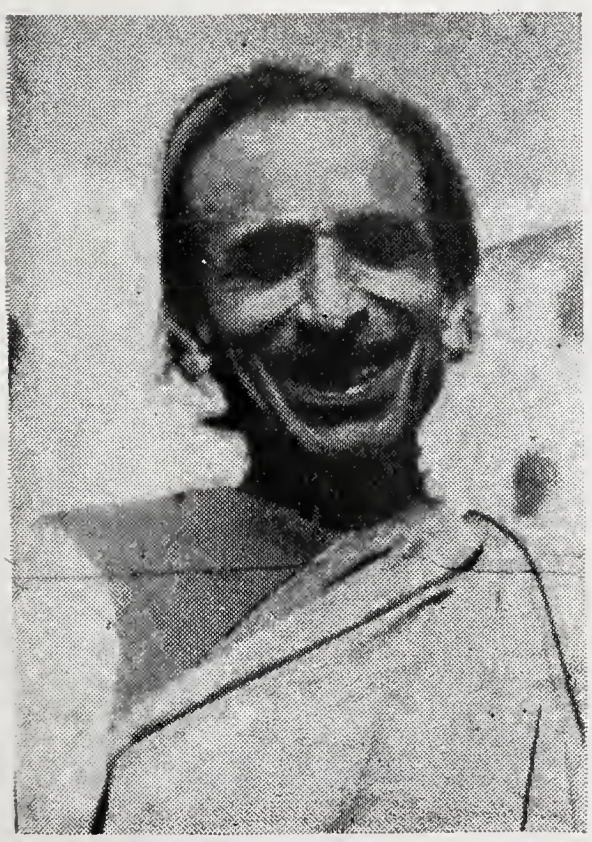

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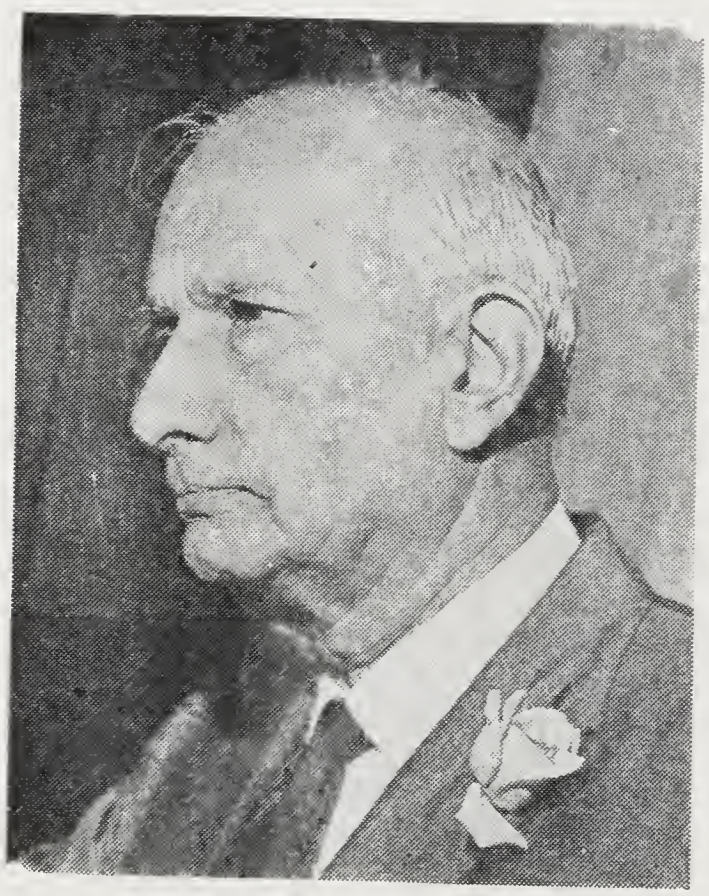

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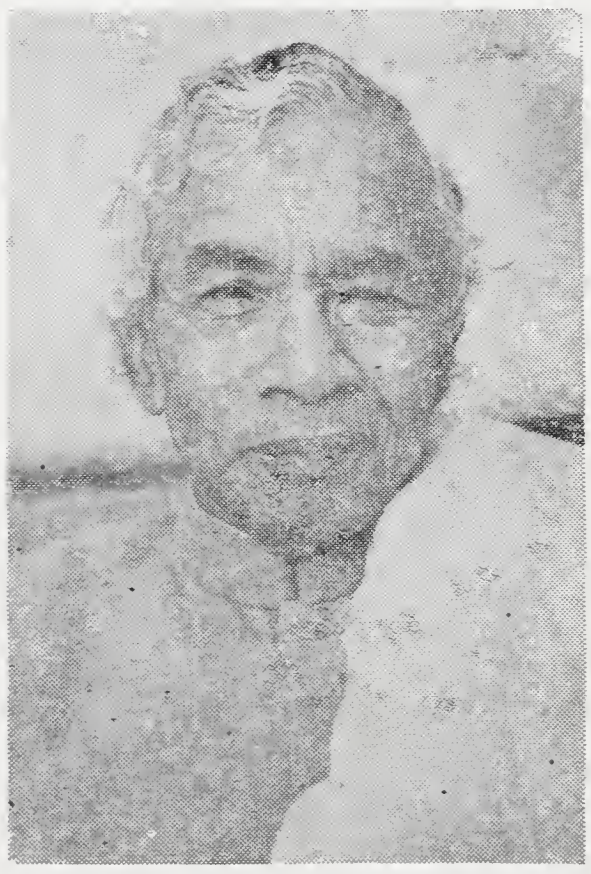

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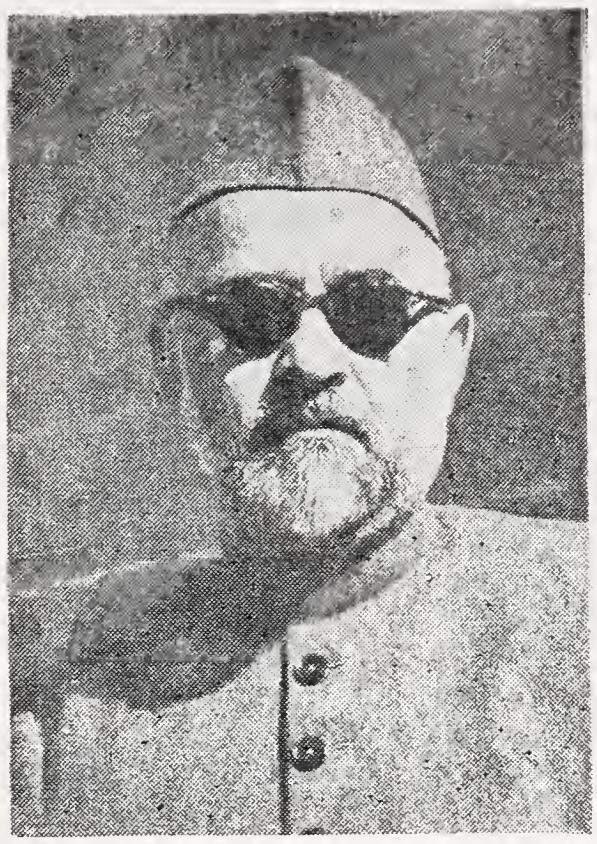

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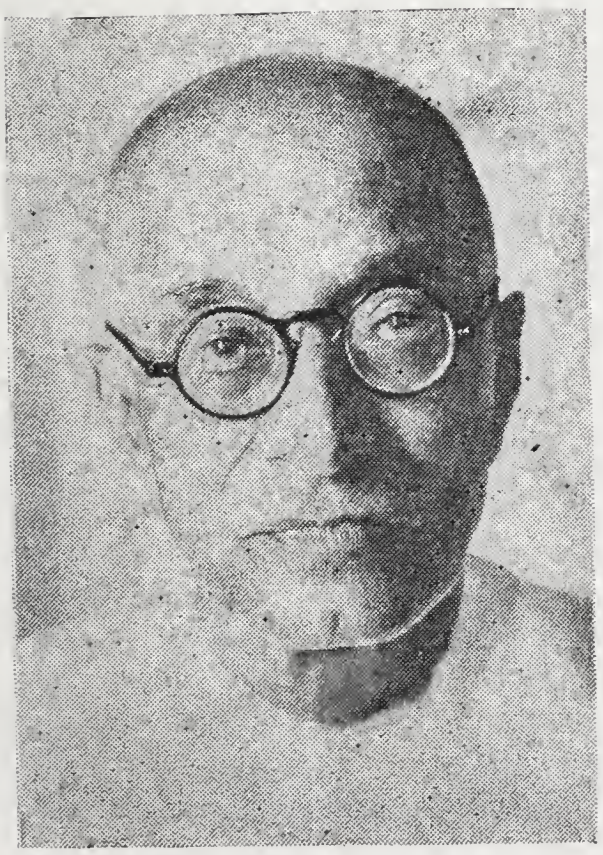
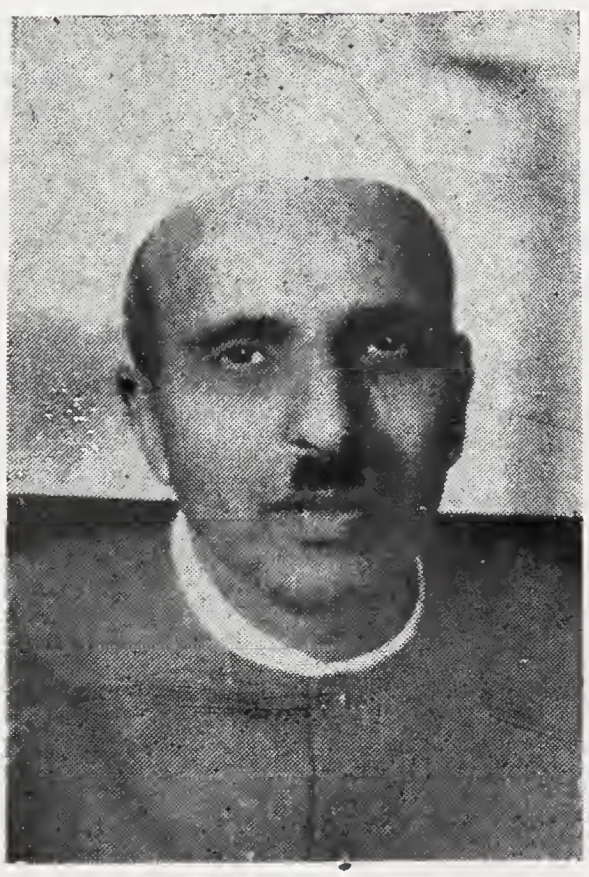


C. Rajagopalachari



U.N. Dhebar

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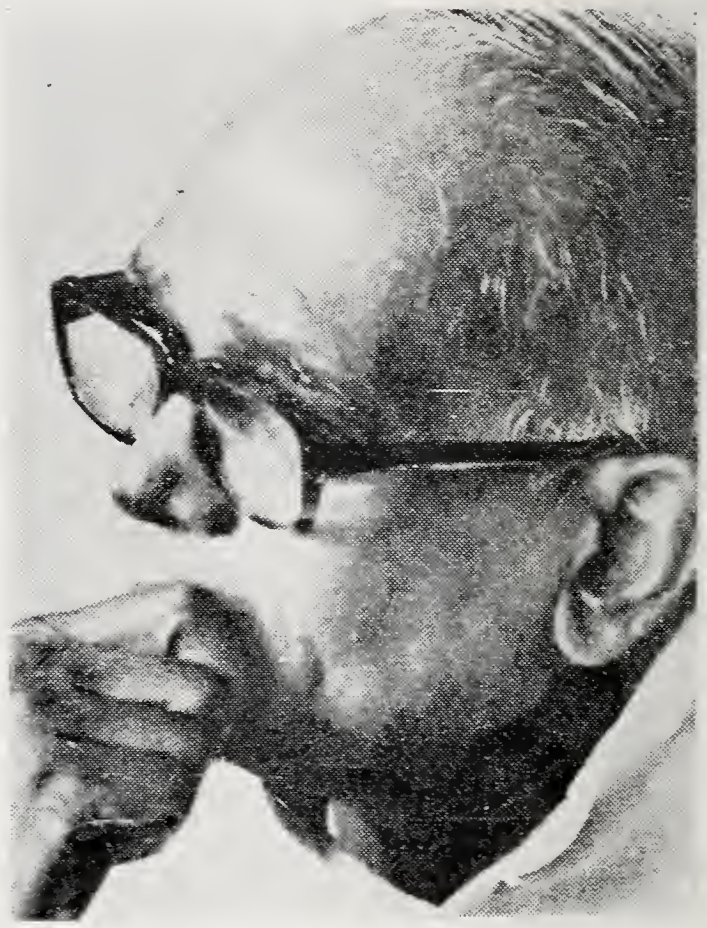
Dhirendra Mazumdar



Jayaprakash Narayan

V. L. Mehta

Morarji Desai

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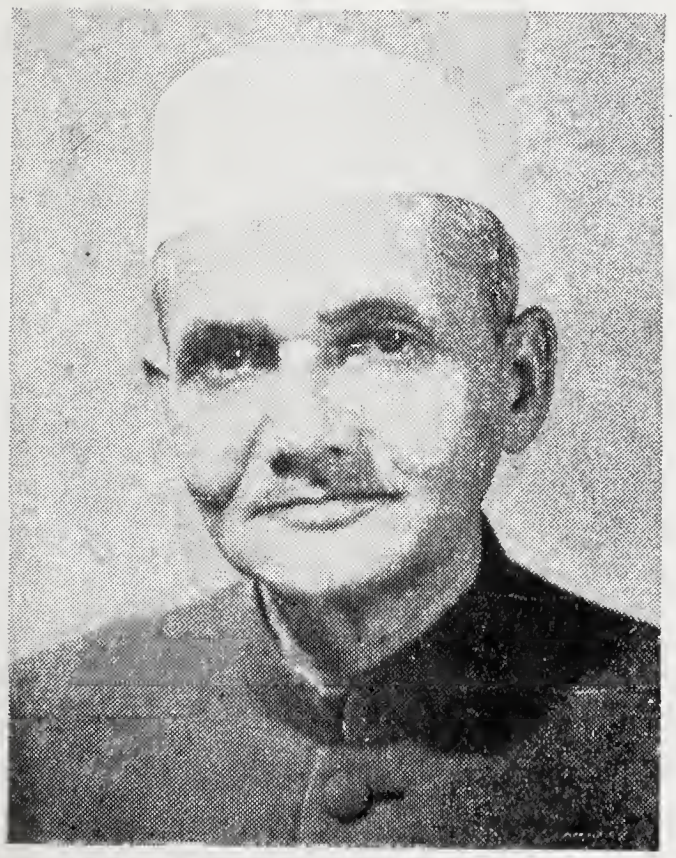
Laxmi Ben Gandhi

Kamalnayan Bajaj



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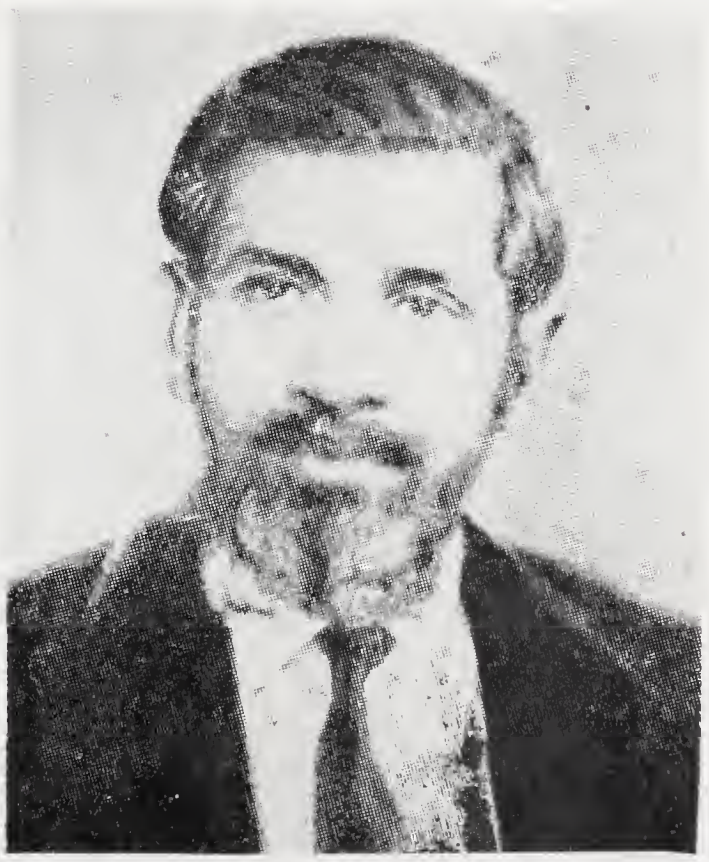

Bharat Ram

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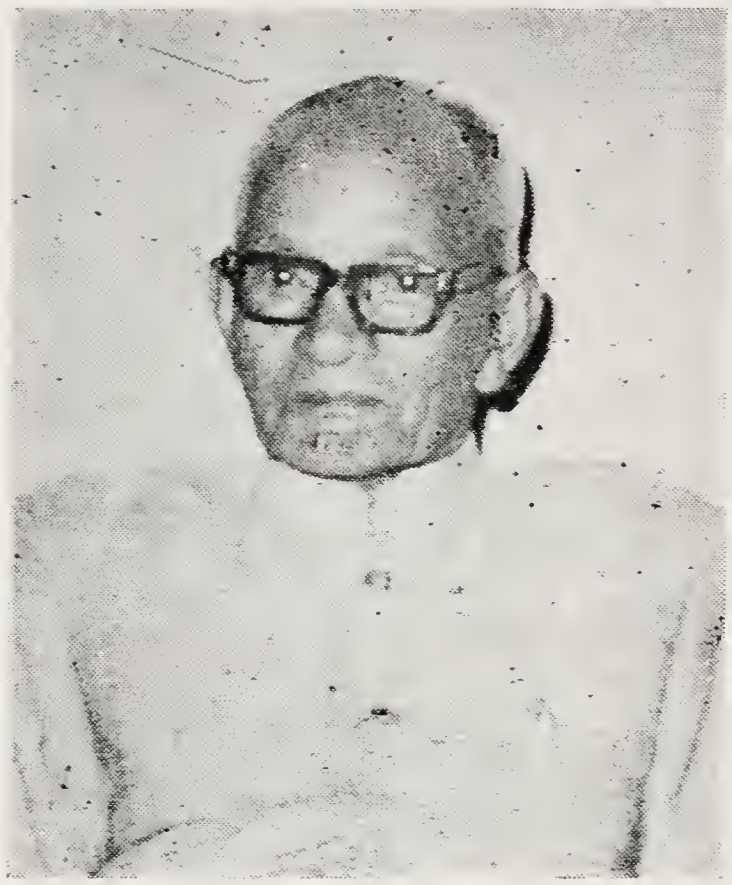
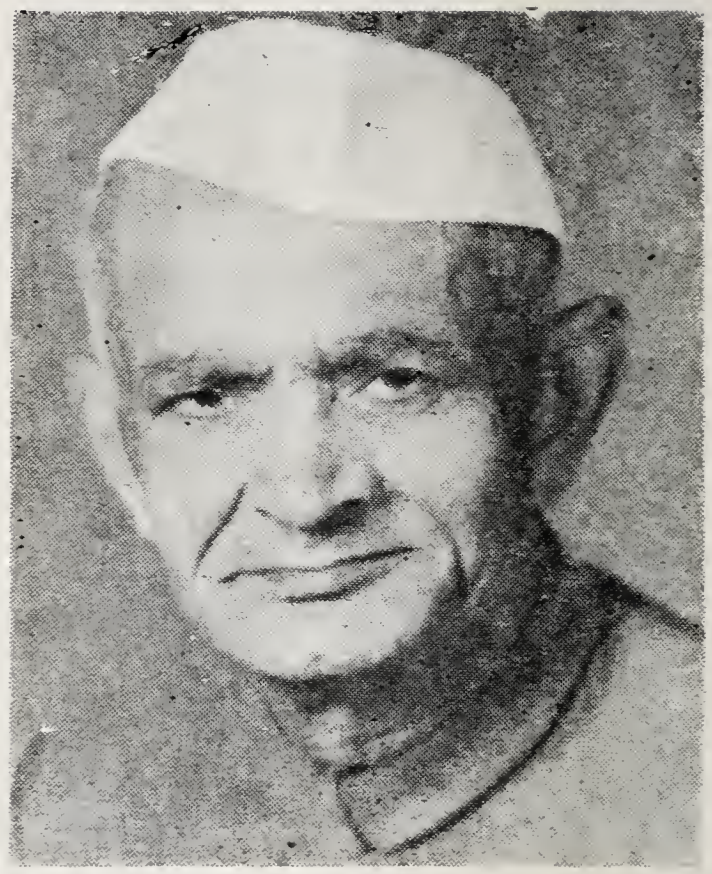
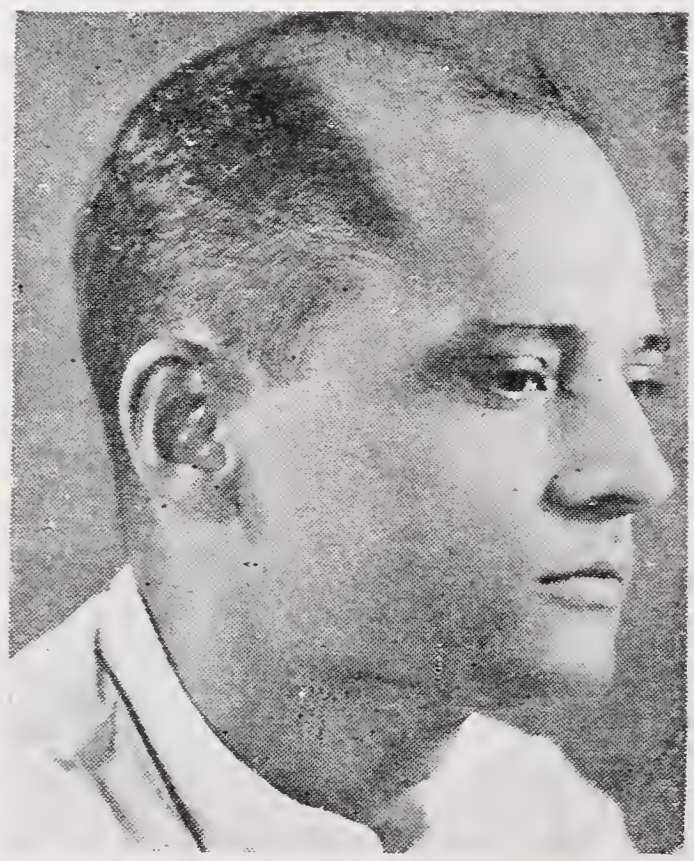


B. M. Pugh



S. Abid Husain



S. R. Daddha

CHAPTER EIGHTEEN

Post-Centenary Development

From the very beginning the Trustees were of the view that the Nidhi should not be prolonged after ten years, and that the State Nidhis should so plan their activities as to exhaust their funds within that period. Later, however, taking into consideration the importance of the Centenary, its life had been extended till the end of the Centenary year. But since it did not imply any end to Gandhian work in India and there could never be any question of squandering away the funds, the policy of establishing autonomous institutions with endowments from the Nidhi's funds for activities of permanent nature was adopted. However, meanwhile, another view was also developing that it would not help the cause of Gandhiji in the country if the organisation of the Nidhi was completely done away with after the Centenary.

As early as 1962, the Second Assessment Committee had observed, "After the Centenary year, the Nidhi should function only as some kind of connecting link between all those organisations and institutions which were sponsored and nurtured by the Central Headquarters or the State Boards." This was later explained by the Committee's Chairman, Shri Shriman Narayan, to mean that the Central Nidhi should be retained for the coordination of the State Boards, for arranging the training of workers and for holding annual conferences of constructive workers.

With the approach of the Centenary and the date set for the dissolution of the Nidhi, the question of its future assumed greater importance. It figured at every conference of the representatives of State Boards from 1966 onwards till the Board of Trustees, in deference to the wishes of these representatives, agreed to let the Nidhi continue. Some other factors too influenced the trustees to modify their attitude, and one of them was the realisation that any division of the endowments, which was inevitable in case of the dissolution of the Nidhi, would decrease the income accruing from it reducing the yearly amounts available to the various autonomous units for their activities.

New Role of the Nidhi

The last curtain, however, dropped on the issue when in August 1970

the Executive Committee on the basis of the recommendations of the Board of Trustees, adopted a resolution defining the new functions of the Nidhi. It accorded, besides the administration and account work, three functions to the Central Nidhi, namely, to act as an Information Centre of the Gandhian work in India, to foster togetherness and ideological study among the workers, and to act as a forum of constructive workers for exchange of experiences and for arriving at common programmes of action. The resolution also indicated in some detail how the Nidhi could discharge these functions.

Such was the new role which the Trustees wanted the Nidhi to play. All these three functions have been collectively called coordination work, and, as once pointed out by Shri R.R. Diwakar, the last two functions implied the following activities on the part of the Nidhi:

1. To keep in contact with constructive workers and constructive work organisations of Gandhian persuasion in the country,
2. to endeavour to promote a sense of brotherhood among such workers and organisations,
3. to make efforts at coordination in common thinking and action where necessary and in focussing attention on problems of national importance,
4. to take steps with a view to raise up the intellectual, moral and spiritual level of workers,
5. to find ways and means whereby constructive work organisations may be properly and effectively run with the whole-hearted cooperation of workers, consistent with the principle of emphsis on pure and moral means to achieve noble ends, and finally,
6. to try to keep constantly in view the supreme Gandhian object of a socio-economic change in India through truthful means and persuasive methods of nonviolence and love.

Coordination Activities of the Nidhi

The Nidhi started its coordination activities by creating a separate section for it in its office at Delhi. A cell was also created within that section to collect information about Gandhian constructive workers and institutions in the country. It resulted in the publication of a booklet in 1972 containing both in English and Hindi the addresses of 1079 centres of Gandhian activities, and in 1973 in the publication of a Who's Who of 2000 constructive workers both in Hindi and English. This directory contains also the photographs of the workers who had cared to send them. A supplementary volume of the above is at present under preparation, and so is also a directory of the various Gandhian institutions in the country.

The State Nidhis were also requested to gather such information pertaining to their regions and to publish them. Some of them have already done so. They are Gujarat, Madhya Pradesh and Punjab-Haryana-

Himachal Pradesh.

The coordination section has also been publishing a monthly named 'Sansthakul' as its organ since 1972, both in Hindi and English. The name signifies that all Gandhian institutions constitute a family, and this monthly fosters fellowship by providing information about the Gandhian activities that are going on in the country. It also highlights the basic direction in which the Gandhian constructive work institutions have to develop, and indicates the need for their coordination and integration of approach in Gandhian work. Its subscription rate is nominal, and it is sent to about 1000 individuals and institutions all over the country.

In 1970, three senior constructive workers were assigned three different regions to maintain close contact with the workers and organisations of their zones, to collect information about them and to help the State Nidhis of their zones in their coordination work. The following year their number was made four but the system was discontinued from 1972-73 since it was considered to have served its purpose. The services of these senior workers were utilised in other activities.

The first conference of the heads of various Gandhian organisations in the country was held at Sevagram early in April 1971 to formulate plans for the year, and, as a result of it, State level conferences were held in all the States. These conferences proved very useful. Besides furthering a sense of brotherhood, they provided good opportunity for discussing what steps should be taken to raise up the standard of workers in different fields of constructive activity. Similarly, it was also considered how the organisations could inculcate a greater sense of participation and responsibility in the workers.

The second all-India Conference of the Sevagram type was held at Delhi in May 1972, and its purpose was to discover what should be the Gandhian approach towards the basic problems of common concern like the political set-up, economic development of the weaker sections, social uplift of the scheduled castes and tribes, etc. This Conference also aimed at bridging the gulf between the Government and constructive institutions, and a representative deputation also met the Prime Minister to discuss with her the plans of rural development. At the meeting with her, the idea was also expressed that such periodical talks between the Government and the representatives of Gandhian institutions would prove useful to both the sides, and she concurred in it.

The third Conference took place at Sevagram in September, 1973, jointly convened by the Nidhi, the Sarva Seva Sangh and the Gandhi Peace Foundation. The general feeling expressed at the Conference was that those who were engaged in the constructive programmes were keeping themselves aloof from the general problems of the people. Hence it would be proper for them to understand the forces that were responsible for those problems and to try to evolve nonviolent solutions for them. The

workers should also involve themselves in the problems of the areas where they were working, undertake the education of the people and also steps for the redress of their grievances.

The Nidhi through these conferences tried to evolve a consensus among the Gandhian workers and institutions about the various issues which were either facing them or the public, and which they could not ignore. That has been the second aspect of the coordination work done by the Central Nidhi after its transformation in pursuance of the Trustees' decision of August 1970, the first being that of the Information Centre. This is how the Nidhi has attempted to serve as forum of constructive workers and institutions. It has also been an usual practice with the Nidhi to have zonal conferences, especially of the South, where they meet at Bangalore on the occasion of the death anniversary of Shri Vallabhswami. In February 1975, a conference of some States of the eastern region was also held at Gauhati, and another for northern region at Kausani (Almora) in June 1975. It is planned to make regional conferences more regular.

The Nidhi has been keen to discover the Gandhian approach to the problem of technology and to evolve a synthesis between spirituality and science. Its third Self-Study Camp, held at Paunar (Wardha) in January 1974, was on 'Spirituality and Science'. At this time a good number of top scientists attending the session of the Indian Science Congress at Nagpur, had also visited Vinobaji and his talk with them provided some more material for discussion. Even prior to this camp, the Secretary had visited along with Shri Shital Prasad, a former Vice-Chancellor of Agra University, some National Laboratories and studied the work being done there from the point of view of the common man in India. After the camp, the matter was further pursued, and with the cooperation of Dr. D.S. Kothari, Chairman, Indian National Academy of Science, the scientists in the capital have been often meeting to give a new direction to the scientific research in the country so that it may benefit the common man in India.

All these years, the Nidhi has also been attempting to bring about qualitative improvement both in the constructive workers as well as in institutions. For the intellectual improvment of the workers, it held a Self-Study Camp at Sevagram in December 1971, and on the basis of discussions there, it planned certain courses for their study and instituted examinations carrying certificates. The courses avoid indoctrination while imparting a better and deeper conception of Gandhian thought and action, and its relevance today. The system and method of examination has been so devised as to avoid the pitfalls of the traditional system, and to suit persons of somewhat advance age who generally show better understanding, but less memory. The examinees are permitted to use text books (some of them have been specially got prepared and published by the

Nidhi) and the questions are either of the objective type or they demand short answers. Students too can sit for the examinations. However, it has to be admitted that they have not yet become popular. It probably needs more systematic efforts. Such intellectual equipment is a must for the workers, and though it is without doubt that camps would be a good substitute of these examinations, yet it has not been possible so far to arrange these, for they demand much greater cooperation from and enthusiasm on the part of constructive work institutions than they have shown so far. Only two examinations have been introduced up to this time, though the idea has all along been to have a third one as well. These examinations are at present conducted in Hindi only, but attempts are being made to have them in non-Hindi regions as well. Their State Nidhis are being persuaded to adopt them in their regional languages, and some of them have shown readiness to do so.

The question of moral and spiritual improvement is still more difficult. The second Self-Study Camp, held at Paunar (Wardha) in January 1973, had dealt with it. All agreed that in every State there should be some places of spiritual retreat where workers could retire to devote themselves to intellectual and spiritual pursuits for some time, and that to inculcate the spirit of service in them, they should have from time to time among them some dedicated persons. However, the only thing that could be done in this direction so far has been that a place in the north and a second one in the south have been chosen to serve as such places of retreat. They are the Pattikalyana Ashram in Haryana and the Vallabh Niketan in Bangalore.

The problem of the qualitative improvement of the institutions has proved very difficult. The fourth Self-Study Camp, held at Paunar in January 1975 was on this very theme. There are no two opinions about it that there should be workers' participation in the management, younger members should be handed over the responsibility of running the institutions by and by, and that the prevailing hierarchical system in these institutions cannot be justified. But nothing has so far been done about it. It may, however, be hoped that soon such a climate would develop in the country as would be highly favourable to this change.

Special attempts have been made by the Nidhi to develop feelings of fellowship among the workers. State-level conferences of the workers are being encouraged. These are known as 'Friendly Meets'. The Madhya Pradesh Nidhi leads in this matter. Camps are even organised for the wives and children of the workers so that they get better acquainted with each other and develop fellow-feelings at the family level as well.

It may also be mentioned here that many reports of these conferences have been published by the Central Nidhi.

Other Activities of the Nidhi

It has already been mentioned that under the August 1970 resolution the Nidhi was also entrusted with some administrative and account work. During the 20 years preceding that resolution, the Nidhi had spent on the various constructive activities in the country nearly a sum of 10.50 crores of rupees, including endowments, and the remaining balance of 5.19 crores was further converted into endowments for the various State units of the Nidhi, its specialized agencies, and several constructive work institutions.* The Central Nidhi was charged with the duty of keeping the above amount in its pool of investments and to maintain accounts of the payments to be made from time to time to those autonomous bodies which have been endowed by the Nidhi. This work is not new for the Nidhi.

Then there is the work of disbursing aid to the old workers. The Trustees had decided to continue to give the aid to the old and disabled constructive workers, and for this they had sanctioned an annual expenditure of Rs. 40,000/-. The resolution had laid down that no new worker would be considered for this aid. Hence this aid is expected to decrease with years. In 1974-75, the aid given to 22 persons had amounted to Rs. 20,515.00 as against Rs. 36,015.00 of 1972-73 to 55 persons.

Thirdly, there is the work of the Gandhi Films Committee. The Committee has decided to prepare films on the post-Centenary Gandhian ideas as they are being expressed through various current efforts. It is at present working on a film on the surrender of Chambal Valley dacoits.

Fourthly, the Nidhi has found it essential to maintain contact with the various ministries and departments for the success of Gandhian constructive work. With its headquarters at the Capital, it has been playing no small role in the matter.

Fifthly, the Aga Khan Palace, Poona, which was donated for a Gandhi Memorial to the Nidhi in 1969, was vacated by its tenants in 1972-73. Since then, the Nidhi has been working on its conversion into a Memorial with an exhibition emphasising the women's role in the making of a new society. The Memorial is yet to be registered and there is much to be done.

Lastly, there are some activities, old and new, which the Nidhi cannot possibly avoid. By virtue of the prestige the institution of Gandhi Smarak Nidhi has been enjoying all these 25 years, either the Chairman or the Secretary or both are connected with many a Gandhian institution, and they have to participate in their meetings. A new activity of the Nidhi is that of the propagation of the Nagari script as an additional script for all the languages of this country, an idea put forward by Vinobaji. The Nidhi took the initiative in the matter and due to the efforts of its Chairman, Dr. Shriman Narayan, a registered body has now been formed for the purpose.

*The full list of institutions and schemes endowed by the Nidhi will be found in Appendix F.

CHAPTER NINETEEN

A Review of State Activities

All the State Nidhis conducted practically every activity outlined in the various preceding chapters. The only difference between them had been of emphasis, and this had depended on the circumstances prevailing in a particular State, the problems facing it, the finances available to it, the interests of its prominent workers, and so on. For example, States with large industial labour worked for their welfare provided they had enough resources for it; some States were more prone to communal problems than others; a worker like Shri Appasaheb Patwardhan was reponsible for making the Maharashtra Nidhi take greater interest in Bhangi-Mukti work as compared to other State Nidhis. Hence there is no need to repeat here what has already been mentioned in those chapters. The same is true of the Gandhi Centenary celebrations. What however has found no mention in them are the activities of the State Nidhis in the post-Centenary period, when they became fully autonomous. Therefore, what is being attempted here is to give some additional information about those Nidhis up to the end of the Centenary year and to describe briefly their main activities thereafter.

It may also be indicated here that most of the State Nidhis had exhausted their allocations by 1970, while others had used up a large part of them. Thus they had not been generally in a position to carry on their old activities on the scale of previous years, but at the same time they did not deem it wise to completely stop them. It was still more true of the activities which generated their own resources and were thus self-supporting. Instances of these are provided by Khadi and village industries and publication. However, it has also been expected of these Nidhis that they would act as coordinating agencies between the various Gandhian constructive work institutions within their regions, and thus would cooperate with the Central Nidhi in discharging its new role.

Andhra

The original allocation of the State had amounted to Rs. 13,45,972.90, but after its reorganisation it went up to Rs. 14,16,673.16. The State Nidhi began its direct activities with eleven Gramseva Centres, and of these it

tried to develop two in accordance with the Gandhighar scheme. But after the First Assessment Report their number came down to six, which was, however, subsequently raised to eight. These Centres took special interest in Khadi work and in propagating the Japanese method of paddy cultivation.

The Tattva-Prachar Centres were started for the first time in 1959 and they numbered three in the beginning and six later on. They were located either in the University centres or in cities with considerable numbers of educational institutions. The Nidhi took special interest in the publication of Gandhi literature in Telugu and published 102 books in that language.

A very notable project taken up and completed in the State has been of the Gandhi Hill at Vijayawada. Vijayawada was one of the eight places selected by the Central Committee to commemorate important events of the life of Gandhiji. The historic session of the All India Congress Committee endorsing his constructive programme and his triple programme which was preliminary to the launching of the Non-Cooperation Movement in 1921, had been held there in March that year. In about 18 acres of land, adjacent to the railway station, the Gandhi Stupa was completed in accordance with the plan of Shri Nandlal Bose. Besides it, there are also a Library Hall and a Conference Hall. They were inaugurated by Dr. Zakir Husain in October 1968. Later on, President V.V. Giri laid the corner stone for Children's train track and sound and light on the Gandhi Hill. The Hill is a place of attraction for persons from both inside and outside India.

In the post-Centenary period, the programme of the Nidhi has been changed from direct activities to coordination of constructive activities carried on by the various Gandhian organisations of the State. The only direct activity retained is the publication of Gandhian literature. As regards the first, the Nidhi called a conference of constructive workers in September 1974, and discussed various issues before the country including land reforms, prohibition and Shanti Sena. It is also collaborating and cooperating with other organisations in their constructive activities, and rendering them advice and all possible help. In 1972 it had sponsored with the State Sarvodaya Mandal the Gram Swarajya Loka Yatra, and in 1973 the Secretary had accompanied the Mahila Loka Padyatri Dal in its trek of the State. It had also conducted an Orientation Training Workshop in Leprosy for Gandhian constructive workers in 1972, and it is collaborating in the propagation of the Nagari script as an additional script.

In the five years from 1970 to 1975 it published five new books, while six more are under print. Publications worth about Rs. 25,000 were sold during this period. The Nidhi has also appointed a committee for examinations in Telugu on the lines of the Sarvodaya Swadhyaya Examinations instituted by the Central Nidhi.

Lastly, the Nidhi has been anxious to do what it can for Basic Education. It handed over two of its Gramseva Centres to Shri Gadde Ramamurthy and Shri R.K. Rao for running educational institutions on the lines of Nai Talim. They are doing so successfully. On the initiative of the Nidhi's Secretary, a conference on Basic Education was also held jointly in October 1974 by thc Government of Andhra Pradesh and the Nidhi. It was inaugurated by Shri Shriman Narayan and was attended by some 1000 delegates.

Assam

Its activities began with grants to some constructive institutions in 1950-52. In 1953 it started nine Gramseva Centres and tried to develop them on the lines of Gandhighars. They took special interest in the propagation of the Japanese method of paddy cultivation. Five of them, however, closed down on the suggestion of the Assessment Committee in 1962, but later on six Border Area Centres were opened.

The Tattva-Prachar work began in 1955 with the appointment of a T.P. worker who went round the whole State organising the work. In 1959 there were five Major Centres of which one was closed later on.

The Nidhi's publishing activity consisted of a quarterly in Assamese titled 'Gandhi Darshan', and two books in Assamese. One was the translation of Gandhiji's autobiography, and the other on 'Mahatama in London'.

Unfortunately, the Nidhi's affairs were in a chaos from 1969 to 1972, and it took some time to completely emerge out of it. The reason for this chaos was that it had extended its activities far beyond its resources with consequent wrecking of the finances. At present, however, its activities are mostly on the old pattern, albeit on a diminished scale. Gandhiji's and Vinoba's birthdays are celebrated in the usual manner by arranging talks in schools and colleges, and by organising continuous spinning (Sutrayajna) at Gauhati.

During the language disturbances in 1972, the Nidhi collaborated with other organisations in restoring normalcy in the disturbed areas. In 1973, the Nidhi cooperated in the organisation of a 2-day Stri-Shakti Jagriti camp at Saraniya Ashram, and in 1974-75 four camps were held. One of them was a Girls' Camp, another a Shanti Sena Camp, the third one a Nari-Jagriti Camp, while the fourth one was a Constructive Workers' Camp which led to the formation of a Coordination Commitee for the various constructive work institutions of the State.

Just after the Constructive Workers Conference, a Nagari Script Seminar was held in February 1975 to be followed by a conference of Himalaya Seva Sangh. Arrangements for these two had also been made by the State Nidhi.

The Nidhi is also attempting to reorganize Tattva-Prachar work and

three Sarvodaya Vichar Prachar Centres have already been organized. Sale of the old publications has been pushed up and a new book titled 'Rashtramata Kasturba', has been published.

At the Gandhi Nagar headquarters of the State Nidhi several activities are being carried on with the grants-in-aid of the State Government. They include running a hostel on Ashram lines, cotton and silk weaving, silk reeling, bee keeping, hand pounding of rice, etc.

Bengal

The emphasis in the beginning had been on disbursing financial help to constructive work institutions, and at one time as many as 30 institutions had been receiving assistance. In all, the Nidhi gave some 63 lacs to them.

As regards direct activities, in 1969-70 the Nidhi was running 26 Gram-seva Centres with three or four workers in each of them, 3 Adivasi Centres in the district of Midnapur, and 6 Border Area Centres. The Gramseva Centre at Senpur in Burdwan District was on the lines of a Gandhighar, and it achieved remarkable success in improving irrigation and agriculture in that area.

The Tattva-Prachar Centres of the Nidhi numbered 5 Major and 22 Sub-Centres in 1964. Bhangi-Mukti work was undertaken by the three Centres of Kontai (Midnapur), Bankura and Barrackpore.

The State has been a centre of the Naxalite movement and it also witnessed serious communal tension because of its common border with E. Bengal and its special relationship with the Hindus left over there. The Nidhi played an important role in tackling both these problems, and hence peace work had been an important item of its activities. This and the relief work done by it have been dealt with in detail elsewhere. It also took up development work in the Dandkaranya region. As regards publication, it has 22 titles to its credit.

The Bengal Nidhi continues some of its direct activities in the post-Centenary period. Of the old 26 Gramseva Centres, 11 are still working under the Nidhi. Out of these, five Centres are not only self-sufficient but have been yielding profit to sustain the general activities of the other Centres. The expenses of the Nidhi's office are mostly met from the income of the four Bhandars and a godown owned by it. These five Centres are those of Khattanga (Birbhum), Nurpur (Murshidabad), Senpur (Burdwan), Dignagar (Nadia) and Kukai (Midnapur). Of these the third and fourth are Gandhighar Centres. Khattanga has to its credit an all-comprehensive programme of agriculture, horticulture, pisciculture, village industries, Balwadi, etc. Nurpur also runs most of the above activities but its main emphasis is on Khadi silk. The Senpur Gandhighar is engaged in improved agriculture, Balwadi, Adult Education, and is trying to develop a big fishery by resuscitating a dead river. The Dignagar Gandhighar has a successful village pottery unit and an orchard, but it also runs a creche for

labourers and an Adult Education Centre. The Kukai Centre is serving the Advasis through village industries. The Dharmagola organised by it is highly successful.

Coordination work had been initiated by the State Nidhi as early as 1957 when it called a conference of the principal workers of all the Gandhian institutions of the State. At every subsequent annual conference, a day was devoted to discussions on the prevailing situation in the country, another to the reports of the institutions, and the remaining five days to discussions on the activities of the Nidhi itself and the ways to improve the quality of its work. The Secretary and the Tattva-Prachar workers also used to visit regularly Gandhian institutions. But the Nidhi has not found it possible to call such a conference after 1971 due to the paucity of funds. However, it is trying to institute examinations in Bengali on the lines of the Central Sarvodaya Vichar Examinations so as to bring about ideological reorientation of the workers.

Bihar

The net allocation of Bihar had amounted to Rs. 42,53,390.80 besides the amount of Rs. 7,99,011.25 earmarked by the donors for specific purposes. Of the amount at its disposal, the State Nidhi disbursed as much as Rs. 50,09,246.00 to the various constructive institutions interspersed in the State. The rest was spent on its direct activities which chiefly consisted of 31 Gramseva Centres, of which 29 were converted after a few years into Gram Ekai Centres under the scheme of the Khadi and Village Industries Commission increasing the scope of their activities, 6 Labour Centres run out of the earmarked funds and 4 Tattva-Prachar Centres.

As is well-known, the State had been the special centre of Vinobaji's own Bhoodan and Gramdan activities, and the State Nidhi workers had been giving their full cooperation and participation in these activities. Its work in other fields has been dealt with in preceding chapters.

At present it is engaged in coordination work. In 1972-73 it arranged for a 4-day get-together of the Sarvodaya workers at Khadgapur Zeal, and it played an important role in making a success of it. It also called that year a meeting of the secretaries of all Bihar Khadi institutions. It is exerting itself to popularize the Sarvodaya Vichar Examinations started by the Central Nidhi. However, even in the post-Centenary period, the Nidhi has had to devote much of its attention to Gramswarajya work, and for some time it published a bulletin under the name of 'Jayaprakash Shivir Samachar' from Mushari with the object of acquainting the people with the Gramswarajya work and its progress. It may also be admitted at the end that in the year 1974-75 the climate in the State had not been very congenial on account of the Bihar movement for the type of work in which the Nidhi had been usually engaged.

Bombay

The Bombay Nidhi is somewhat unique in that its activities are confined to the city and its suburbs. This factor determined the nature of the work which could be undertaken by it. It called for Tattva-Prachar work, women and children welfare work, propaganda against the drink evil, work in slum areas, Bhangi-Mukti and Bhangi-Kashta-Mukti work. The Nidhi had generally undertaken them indirectly up to the Centenary. The only direct activity in undertook had been of the Tattva-Prachar work. It ran 9 Centres which concentrated on school and college students. They organized a large number of lectures, sometimes by eminent persons, symposia and seminars. Debates and essay competitions were organized for students. In such activities the Nidhi worked in close association with Mani Bhavan Gandhi Sangrahalaya.

For other activities the Nidhi gave financial assistance to eleven institutions. Several of them ran nurseries and creches and worked for the uplift of women. It gave financial assistance to a few hospitals for industrial workers, to Gomant Bharati which publishes books in Konkani, Marathi, Hindi and other languages propagating Gandhian ideals, and to Kora Gramodyog Kendra. The Nidhi also took up Bhangi-Kashta-Mukti work in some suburbs and helped in prohibition activity.

The Nidhi's activities in the post-Centenary period are now all direct activities with special emphasis on Tattva-Prachar work, meetings, seminars, etc. It is working for slum improvement. It participated in Drought Relief work in Maharashtra in 1973 by providing workers and money and organizing a survey of affected areas.

Delhi

The Delhi Nidhi came into existence in 1956, but its activities virtually began in 1958. They were all in the nature of direct activities with six Gramseva Centres, six Lokaseva Centres in city slum areas, two Prohibition Centres, two Major Tattva-Prachar Centres with four Sub-Centres, and one Loka Karya Kshetra. The Gramseva Centres had been started with the cooperation of the concerned villagers themselves who donated lands and constructed houses for the residence of the women workers. The Lokaseva Centres were run after 1965 with the financial assistance of the Delhi Social Welfare Board. The Prohibition Centres were also aided by the State, and the Loka Karya Kshetra was run in accordance with the scheme of the Bharat Sevak Samaj and with its assistance. Besides these, 11 Welfare Centres had also been run fully with State aid at one time. Thus the Nidhi's work was conducted either with the cooperation of villagers or the State. That was a unique feature of the work of this Nidhi. In addition to these Centres, there was another centre as well where Khadi and Gramodyog work was carried on with the aid of Khadi and Village Industries Commission.

The Nidhi also helped in Sarvodaya work and conducted two Gramdan campaigns in the rural areas of the State. All these various activities, though only a small part of the activities taken up and conducted in the State by all the constructive institutions in existence, did leave an indelible mark both in the city and rural areas.

After the Centenary, the State Nidhi decided to lessen its activities and to adjust itself to the new policy of coordination between the various constructive work organizations in the the State. It now concentrated itself on two Centres only. The Pataparganj Centre, where the Nidhi's office was shifted, is the chief centre of its attention. The activities run there include nature cure, agriculture, Gramodyog, Balwadi, an Ayurvedic Dispensary, youth and Mahila welfare.

During the last five years four coordination conferences were held by the Nidhi for constructive work organizations in Delhi, but not much could be done in respect to other aspects of coordination work.

Gujarat

The State's contribution to the Gandhi Memorial Fund was about 112.5 lakhs of rupees out of which some 35 lakhs had been earmarked by the donors for specific purposes leaving 43.9 lakhs at the disposal of the State Nidhi as general allocation. As indicated elsewhere, the Nidhi did not much engage itself in direct activities, and distributed a vast portion of its amount to the various constructive work institutions in the State. It was only after 1960 that it undertook direct activities by starting 31 Gramseva Centres of which 5 were Gandhighars. Other direct activities included celebration of the birthdays of Gandhiji and Shrimati Kasturba Gandhi, the Nirvana Day of Gandhiji, Bhangi-Mukti work and the publication of a Gujrati book titled 'Constructive work in Gujarat'.

The Nidhi was very active during the Centenary. It held four Centenary Camps in which some 2000 persons participated, and an International Seminar on Nonviolence and Science was also held.

The Nidhi has taken up the work of coordination after the Centenary. In order to make itself an effective instrument for it, the secretaries of the leading constructive work institutions have been included in the Nidhi's Board. The President and the Secretary of the Nidhi, who are reputed workers of Gandhiji's time, are a source of spiritual and moral inspiration in all the fields of Gandhian constructive activities.

Mehasana District has distinguished itself in fostering feelings of brotherhood amongst its constructive workers, who meet four or five times in a year to plan out their activities collectively. At times State level conferences are also held. The Nidhi has extended its cooperation to the Swadhyaya scheme of the Central Nidhi.

Efforts have also been made to interest constructive workers in leprosy

work, while the nature cure work has been imparted a momentum. The Nidhi cooperated in relief work during the famine of 1972-73 and the floods of 1973. It took interest in securing Upvasadan (donations of money saved by keeping fasts) for the Sarva Seva Sangh and is propagating the use of Devanagari as an additional script.

Jammu and Kashmir

Though Jammu and Kashmir Nidhi had come into existance in 1956, it had to be closed in 1960, because in the peculiar political climate of the State its active workers could not keep themselves aloof from the politics of the State. It was, however, revived in 1966 due to the special efforts of the Secretary of the Central Gandhi Smarak Nidhi, and its present Secretary was deputed from Delhi to take charge of it. This was a period when the Centenary activities had begun.

Taking the life and message of Gandhiji to the people of the State, specially to such remote and sparsely populated areas as Ladakh, was no easy job, and hence it was considered advisable to hold camps of students and teachers to acquaint them with the ideas of Gandhiji and his contribution to the cause of Indian independence. The trek of Vinobaji in the State in 1959 had already created a conducive climate, and, therefore, the seeds sown from 1966 onwards did not fall on a barren soil. The teachers and the students carried the message of Gandhiji to the remote areas many of which touched the borders of Pakistan.

During the Centenary, the Nidhi sold Gandhian literature worth two lakhs in schools and colleges. A camp and an exhibition was also held in Leh, and this was a unique event in the history of the Ladakh region.

This kind of activity is still being continued by the Nidhi, which became autonomous in 1970 like other State Nidhis, with an endowment which equals the endowments of most of the other States. During the last five years, it has organized eleven camps and three exhibitions besides celebrating special days like Gandhiji's birthday, running libraries and reading-rooms, sale of Gandhian literature, etc. It is particularly concentrating on university students, and it had been successful in obtaining the cooperation of a good band of students from Srinagar University.

The Nidhi plays a key role in other constructive activities as well, and runs a nature cure centre at Jammu. As regards the coordination work, within the last five years it organized eight meetings in which all the constructive institutions of the State participated with their workers, and resolved to carry out a programme for the betterment and uplift of both the institutions and the workers. Attempts are being made to run the Sarvodaya Vichar Examinations, instituted by the Central Nidhi, in Urdu.

Karnatak

The Karnatak Nidhi, which only two year back was known as

'Mysore Nidhi', was running 21 Gramseva Centres, which were reduced to 9 by 1965. They worked on the basis of the 7-point programme, and each Centre served an area of some 5,000 population. Aid was also secured for these centres from the State Social Welfare Board, the Khadi Commission and other sources. The intensive development scheme was worked in two centres with the help of the Khadi Commission.

The Nidhi also ran 4 Tattwa-Prachar Centres. The Centre at Mysore had also a hostel attached to it. The Nidhi paid special attention towards the welfare of the Adivasis, and ran a free boarding school for the benefit of the children of the Soligas, a tribal people in the B.R. Hills in the district of Mysore. It worked in a planned manner for the publication of the Gandhi literature in Kannada under the editorship of Professor M. Yamunacharya. It brought out the Gandhi Granthamala in 20 big volumes and another series in 16 small volumes. A pocket book series was also published and 13 booklets were brought out in the series.

The Nidhi was entrusted by the State Government with the running of the Panchayat Raj Training Centre for training the office-bearers and members of the Taluka Boards and Panchayat Committees. The training centre was run from 1962 to 1965. The Nidhi ran a Safai Vidyalaya from 1967 to 1969. Six courses were conducted and a total number of 117 workers from Karnatak, Andhra, Tamilnad and Kerala were trained in Safai work.

With the help of the Khadi and Village Industries Commission, the Nidhi conducted the Gram Swaraj Vidyalaya from 1962 to 1965 for training the Gram Ekai workers, and the Khadi Gramodyog Vidyalaya from 1965 for training workers of the various certified Khadi Gramodyog institutions. These training institutions were located at Vishwaneedam, where units of handspinning and weaving, Soap making, Hand Paper making, Oil ghani, Handpounding of Rice and Fibre industry were run by the Nidhi, and this also provided facilities for practical training.

In the post-centenary period, the Nidhi decided to hand over all its units to locally registered institutions so that further work might be shouldered by the local people. Accordingly, the Gramseva Centres were handed over to registered institutions in those places, and the Khadi Gramodyog Vidyalaya and the Village Industries units at Vishwaneedam were handed over to the Karnatak Khadi Gramodyog Samyukta Sangha, Hubli. The Tattva-Prachar Centres were taken over by the Gandhi Peace Foundation, which has now a Centre at the Gandhi Bhavan at Bangalore.

A big volume of 600 pages in Kannada on 'Gandhi and Karnatak' was brought out in 1970. Second edition of the volume, 'Satyagraha' was published in 1972. 'Hind Swaraj' and 'Arogya Rahasya' were also reprinted in 1974.

In the post-Centenary years, apart from the routine activities, the organisation and working of the Bangla Desh Relief Committee in 1971

and the Karnatak Rajya Pana Nirodha Samithi constituted for creating a demand for the re-introduction of prohibition in the State in the years 1974 and 1975, may be mentioned as the prominent activities of the Nidhi. The Antyodaya Ashram in the B.R. Hills was conducted entirely by public donations till 1974, when it was handed over to the Janapada Seva Trust.

Kerala

The State Nidhi had the initial advantages of the small area of the State and its highly politically conscious and literate population. This combined with the devotion and quality of its workers have made the Nidhi one of the best in the country. Several of its achievements have already been highlighted under relevant chapters.

From its very start, the stand of the Nidhi has been that constructive work should aim at developing the initiative and strength of the people. A scheme, therefore, had been formulated to provide some matching contribution to such local Samitis (Committees) as came forward to further constructive nation building activities. Such work was undertaken at thirteen places, and though the quantum of aid provided was not large, the scheme paved the way for some substantial work to develop. The Nidhi also gave financial assistance up to 1960 to some institutions which were already engaged in some Gandhian constructive programme such as Harijan Seva, Adivasi Welfare, Basic Education, Women and Children's Welfare. However, the main thrust of the Nidhi was in developing Samagra (Integrated) Gramseva in the villages through its Centres which numbered nine in 1962.

The Nidhi also undertook some other experiments in village work with the cooperation of governmental and voluntary agencies interested in the development of villages. They were based on three schemes, namely, the Loka Karya Kshetra of the Bharat Sevak Samaj, the Gram Ekai and the Integrated Development Programme of the Khadi and Village Industries Commission. The third was an improvement over and the enlargement of the second scheme. These various types of work continued up to 1973-74. These centres have all now become full-fledged Gram Centres, thus making up a total of 16 centres distributed all over the State.

The Nidhi workers served in important positions in the Bhoodan-Gramdan movement, and the Nidhi undertook village reconstruction work in five Gramdan areas.

Three Tattva-Prachar Centres had been run by the Nidhi to work both among the general public and the youths, specially the student community. A special scheme to train youths was started in 1961, and it lasted two years. Weekly camps for the students constituted the main feature of this scheme. Though, in a way, the publication work of the Nidhi had begun in 1954 with the Malayalam translation of the abridged edition of the autobiography of Gandhiji, the committee for publication was set

up in 1959 to edit and publish selected writings of Gandhiji in seven volumes. The work was complete by the end of 1961. By the Centenary period the Nidhi had brought out 27 titles. The responsibility of the publication of Sarvodaya literature also fell on the Nidhi, since a separate organization which existed before had been merged with it.

During the Centenary period, as elsewhere as well, all the Nidhi Centres and workers played a key role in organizing the Centenary Programme all over the State. However, after thc Centenary the Nidhi decided to carry on its earlier activities as long as it was possible to find resources for them. It was of the view that there was no juctification for giving them up until a Gandhian social order had been established. As such it is now carrying on that work by seeking assistance from the public, the Khadi and Village Industries Commission, a foreign organization known as 'World Neighbours', etc. New experiments and projects to improve the life of the rural people and that of the students are being carried on. The Student Service Project, started at first as a pilot project among the high school students of Trivandrum District, has now been extended to 65 schools.

The Nidhi has been able to develop certain programmes as pilot projects paving the way for the Government to multiply them. One such is a food production programme in 5 blocks. The programme aims at organizing small land holders and helping them to increase food production. The scheme showed such remarkable results that it has been adopted for state-wide application by the Agriculture Department.

A notable experiment carried out in recent years by the Nidhi to revive village economy and to help the rural poor to improve their lot, has been to organize credit to them for development programmes. It helps them in self-employment. The security for individual loans is provided by the Gramsabha, and thus it also gets linked up with the scheme. The experiment has been so successful that now other organizations are following suit.

The Kerala Gandhi Smarak Nidhi has at present an active group of about 20 dedicated workers, most of them young and drawn from different religious groups. They can be counted upon for multi-purpose activities in the Sarvodaya movement.

Madhya Pradesh

The State of Madhya Pradesh comprises Madhya Bharat, Mahakoshal and Vindhya Pradesh which were reorganized by the Indian National Congress as units for the collection of the Gandhi Memorial Fund. Up to 1957 the first two units had their separate Sanchalaks and Advisory Boards, while the Vindhya Pradesh Nidhi had no separate office of its own, its affairs being conducted on the advice of Shri Viyogi Hari. It was after the reorganisation of States in 1956 that the Madhya Pradesh was formed and its Nidhi came into existence with its office at Chhatarpur.

The net amounts available to the three Nidhis in 1950 had together totalled Rs. 43,77,682.11, but by 1957 it had been reduced to Rs. 37,29,896.89.

The Gramseva work in these regions had started as early as 1953 and before the reorganization of Centres on the recommendation of the First Assessment Committee, these Centres numbered 27. However, in 1966 there were 19 of them with 48 workers. Besides working on the basis of the 7-point programme, these workers assisted, as elsewhere, in the Bhoodan-Gramdan work and in the collection of Gram Swarajya Fund of 1970. The amount collected in the whole of the State, both urban and rural areas, was about ten lacs. Of these 19 Centres, six were in the tribal areas.

The Nidhi ran Tattva-Prachar Centres in five cities, Study Circles in 18 cities and towns, and conducted Study Classes in 9 towns. From time to time camps were held and conferences organized to create a favourable climate for Sarvodaya work and to enlist the cooperation of new persons in that work. In 1960 when Vinobaji stayed at Indore for a month and gave a call to make it a Sarvodaya city, 16 workers of the Nidhi remained engaged in that task for five months. It was also during this year that the first surrender of 21 dacoits of the Chambal Valley had taken place while Vinobaji was on his way to Indore from Agra, and in this work too the Nidhi had extended its full cooperation.

The Bhangi-Mukti and the Bhangi-Kashta-Mukti programmes were carried on in the three districts of Tikamgarh, Nimar and Chhatarpur. Efforts were made to obtain for them better housing facilities along with better educational facilities for their wards. The Nidhi itself ran nurseries and cultural centres for their benefit. Many sanitation drives were also conducted.

The Nidhi cooperated in the Centenary activities in the usual manner. It started a Hindhi Weekly, Shatabdi Sandesh, in 1968 and it is still in existence. However, the most remarkable achievement of the Nidhi, perhaps, is the establishment of the Madhya Pradesh Sevak Sangh which has been dealt with in detail earlier.

The two other institutions deserving special mention are the Gandhi Smarak Bhavan of Chhatarpur and the Gram Bharati Ashram of Tavalai. The former is situated in the building donated with its 12 acres of land by the Government of India and the adjoining 20 acres of land handed over by the local Gandhi Seva Samiti. Though now it is not the headquarters of the State Nidhi, which are at present at Indore, many activities such as nature cure, agriculture, Goshala, Gandhi Library, etc. are being run there. The Bhangi-Mukti activity, for which the State Nidhi handed over to the State Harijan Sevak Sangh an endowment of two lacs, is also conducted from there.

The Gram Bharati, Tavalai is situated in the district of Dhar at a

distance of 24 kilometres from Khalghat on Agra-Bombay Highway. It was established in 1956, and is an important centre of Nai Talim with allied activities such as agriculture, Goshala, Khadi Gramodyog, etc. Since 1969 it has been a registered autonomous institution. Camps are often held there.

The Nidhi has been quite active in coordination work after the Centenary. It had also been performing this type of work before, and hence it is not new for it. At present, it organizes friendly meets for constructive workers, camps for their sons and daughters and other family members so as to generate within their homes atmosphere conducive to a life of dedication which is expected of them, and it gives them financial assistance whenever they are in dire need. It is also trying to improve the quality of the workers by encouraging in them a habit of self-study and by persuading them to appear at the Sarvodaya Vichar Examinations instituted by the Central Nidhi. Efforts are also being made by it to activate the Acharyakul in the State. The idea of Acharyakul, a fellowship of those who are given to intellectual pursuits, is that of Vinobaji, and it may be considered as a projection of the general Sarvodaya movement. It was first set forth in 1968, and it aims at encouraging search for knowledge, purification of mind and heart, constant efforts for the development of students treating them like one's own children, objective study of the problems facing the country and placing before the people their unanimous views about them in order to provide guidance to them.

An important event of the post-Centenary period has been the surrender of the dacoits of the Chambal Valley in a large number. The Nidhi workers had worked with others to make a success of it. The Nidhi is at present giving its full cooperation in the work of creating an awakening among the women.

Maharashtra

The present State of Maharashtra came into existence in 1956, and so also the Maharashtra Nidhi. The net amount available to it at that time was Rs. 59,72,651.25. Of this amount and the income accruing from it up to 1970, Rs. 18,37,688.16 had been left after the Centenary. In this respect the condition of this Nidhi compared very favourably with those of most Nidhis, which had exhausted their allocations by that time.

In accordance with the pattern laid down by the Central Nidhi, it also took up village work, Tattva-Prachar work, publication work and other activities enumerated under the various preceding chapters. The Gramseva Centres run by the Nidhi numbered 21 in 1965. Besides these, a few other centres of village industries were also run with the assistance of the Khadi and Village Industries Commission. Of the various Gramseva Centres, one at Gagoda, the birthplace of Vinobaji, deserves special mention. The Nidhi renovated the whole structure and the place where Vinobaji was born is

being maintained. It is open to all visitors. The Gramseva Centre there did very good work till the Centenary, but afterwards it was handed over to Vinoba Trust, which is now looking after it. Village uplift work is still going on there.

The Nidhi had run only one Gandhighar Centre, and it was at Karajgaon in Amravati District. It was and still is a centre of attraction for several Gandhian activities such as oil pressing, soap making, sweeperless latrines, pottery work and Khadi. The chief worker there was an extremely fine worker and had even secured an orchard of oranges of 20 acres. But since his death the Centre is no more what it was before.

As regards the propagation of Gandhian thought, the Nidhi originally started with six Centres. Unlike other States, the Gandhi Peace Foundation did not take up these Centres because the State Nidhi wanted to retain control over two of them, and this was not acceptable to the Foundation. The Centre at Poona was discontinued after some time, and the work there is now being discharged by the headquarters of the Nidhi from its Gandhi Bhavan, which is more than a Tattva-Prachar Centre. The Nidhi published 20 titles of Gandhiji's writings and speeches in Marathi besides several other books and many pamphlets.

Its record in the fields of Communal Unity, Adivasi Seva, Relief Work, etc. have already been described, and so also its Bhangi-Mukti work which is unrivalled.

After the Centenary, the Nidhi closed its Gramseva Centres and reduced its help to Tattva-Prachar Centres. Three of them at Nagpur, Aurangabad and Kolhapur are still functioning well. Henceforth, the main emphasis of the Nidhi has been on Bhangi-Mukti, library, publication and sale of books, and on organizing lectures and seminars. The number of scavenger-less latrines constructed by it after the Centenary is about 15 thousands, making a total of about 40 thousands ever since the programme was initiated. The Nidhi is also running a Valmiki Hostel at Dhond for the benefit of the sons of scavengers. There they live free of charge and prosecute their studies. Some 35 students make use of this facility. From 1970 to 1974 the Nidhi spent Rs. 4,84,573.97 over these two items. The assistance given to T.P. Centres during this period came to Rs. 24,752.03.

The publication activity continued up to 1973. In 1970-71 there were two publications while in 1972-73 they numbered six. Thus the Nidhi is continuing some of its direct activities.

Orissa

The State Board was formed in 1959, and in the beginning it concentrated on four activities, namely, Tattva-Prachar, Gramseva, propagating constructive work in general and publication of Gandhian literature. It ran four T.P. Centres which were taken over by the Foundation in 1967. It started with seven Gramseva Centres which were gradually closed because

of the paucity of funds, and after 1968 none of them continued. However, while in existence, they were actively engaged in Gramdan work in addition to their other activities.

The Nidhi distinguished itself in Communal Harmony and Relief work. An account of its work in these fields has already been given under relevant chapters.

The State has a large population of tribal people who were addicted to drinking. In spite of the discouraging policy of the Government, the Nidhi worked for temperance among the Adivasis, and their efforts were greatly successful in eradicating the drinking habit in the young Advasis of the State. During the Centenary the Nidhi decided to bring out the original writings of Gandhiji in Oriya in 15 volumes. Twelve of these have already been published, one is in the press and others would also follow. Besides these bigger volumes, 12 others of Gandhiji's writings have also been published in Pockets Books. Two books dealing with the present-day Sarvodaya too have been published.

In the post-Centenary period, coordination among the Gandhian institutions and among the workers has been the main programme of the Nidhi. As such, the Nidhi has been conducting State level Gramswarajya camps and District level camps in Gramdan areas. A State level Leprosy Orientation Camp was also organized in April-May 1972, and 30 social workers participated in it acquiring a good knowledge about the disease, its prevention and treatment. Efforts are also being made for Bhangi-Mukti by creating a consciousness among the scavengers, specially among their youths, to bestir themselves and to rebel against the social injustice so as to redeem their righful place in society. The Nidhi is also collaborating with the Sarva Seva Sangh Prakashan in opening two book-stalls for the sale of Gandhian literature at Cuttack and Bhubneshwar railway stations.

During this period several occasions also arose when the Nidhi had to devote its time and energy to other purposes. In 1973 there was tension between Oriyas and Bengalis because the Oriya students had been greatly excited over an editorial of a Calcutta daily. At that time commendable work was done by the Nidhi in easing the tension with the help of the local Peace Committees formed at Cuttack, Puri, Khurda, Rourkela and Balasore. Under the guidance of Shrimati Rama Devi, 176 workers of Orissa, including medical and para-medical persons, had been engaged in relief work among the refugees frome June 1971 to February 1972 in the West Deenajpur district of West Bengal.

The Nidhi is still selling considerable Gandhian literature. During the last four years, it sold books worth Rs. 2,15,000 to the State Government for distribution to its High School libraries. Sale among the public is also being pushed up.

Punjab, Haryana and Himachal Pradesh

For all these three States there is a common Nidhi with its office at Pattikalyana in Karnal District of Haryana. Like other Nidhis it also started its direct activities with Gramseva and Tattva-Prachar Centres. At the start, there were 67 Gramseva centres in 17 districts of the three States, but later on there number was reduced on reorganization and the situation that prevailed from 1959 to 1970 was that were 13 Intensive Work Centres and 5 Border Area Centres. Up to 31.3.1970, the Nidhi had spent 11.22 lakhs on them.

The Tattva-Prachar Centres numbered 19 out of which Major Centres were only nine. The most important of them was at Chandigarh, located in Gandhi Bhavan of the Nidhi which has a big hall for library and reading room, and another big hall for conferences with an accomodation for 500 persons. The Nidhi had spent Rs. 1,25,000 over this construction. Of the nine T.P. Centres, three are still being run by the Nidhi as Study Centres. They are at Chandigarh, Jullundhar and Hissar, and they are doing good work.

The work done in regard to Nai Talim and publication up to the Centenary had already been dealt with elsewhere. What however may be mentioned here is that since 1971, the Nai Talim Residential School of Pattikalyana has been coverted into both Day and Residential School and the courses prescribed by the State Government are being followed here. At the same time, every effort is made to have an all-round development of the boys and girls. The publication work continued after the Centenary with its tempo slackened down. The monthly 'Gram Bhavana' also continued. However, due to the increase in the cost of paper the publication of books and of the monthly was suspended a year back.

The Nidhi had been quite active up to the Centenary about holding various kinds of camps to push up constructive activities. It had held some sixty camps out of which 16 were for the training of workers. It did commendable work in the fields of sanitation and Bhangi-Mukti. The Nidhi had started a Nature Cure Hospital at Pattikalayana in 1965, and it is still being run. It has been very popular and there is provision for 40 indoor patients with some special wards. For the last five years it has been receiving grants from the Central Government for ten Study Beds.

In these post-Centenary years, the Nidhi has been particularly anxious to improve the quality both of the workers and the constructive institutions. It may be said that while, as compared to the earlier period, the Nidhi's field of activity has diminished, that of service has expanded. Since 1973, the name of the Pattikalyana Ashram, the headquarters of the Nidhi, has been changed, on the advice of Vinobaji, to Swadhyaya Ashram. Constructive workers are welcome to stay there for some time for self-study, both in its ordinary and deeper senses, and they are provided facilities for it by the Nidhi. Regular study classes are also held there in

the evening for an hour.

The Nidhi has been holding seminars and camps to develop a feeling of brotherhood among the workers engaged in different constructive activities and belonging to different institutions, and to impart fillip to various programmes like Gramswarajya and Stri Jagran. So far 12 seminars and 8 camps have been held. At Pattikalyana, an agricultural farm and a Goshala are being run on scientific lines so as to present models before the neighbouring villagers. The Ashram also provides improved varieties of seeds to them. In cooperation with the Social Welfare Boards of the States of Haryana and Himachal Pradesh, the Nidhi is running four Balwadis, two in each of them. The female workers in charge of these schools train in their spare hours adult women in sewing and other useful occupations.

Rajasthan

The State of Rajasthan had been, like other Nidhis, quite active in various activities up to the Centenary. It ran 7 Tattva-Prachar Centres till they were taken over by the Gandhi Peace Foundation, 60 Study Circles and 32 Gramseva Centres besides one Gandhighar. It had conducted about 40 camps of various kinds. During the Centenary period besides the usual activities, efforts were specially concentrated on prohibition. They have already been described under the relevant chapter. Other activities relating to publication and sale of literature, and Bhangi-Kashta-Mukti to have been dealt with.

In the post-Centenary years, the Nidhi has been engaged in coordination work among the various constructive work institutions of the State. It held in February 1972 a Constructive Workers' Camp at Shivdaspura to discuss the problems of the qualitative development of the workers, their relations with the public, expectations from the institutions, etc. To implement the recommendations of the camp, three meetings of the State Nidhi were held in 1972-73, and one meeting of the heads of important constructive work institutions in August 1972 at Jaipur. During that year efforts to popularize the Sarvoday Vichar Examination were also made, and the Nidhi cooperated in Gramswarajya work.

The Nidhi had been regularly holding one or two camps every year till 1973-74, but no camp could be held in 1974-75. Its workers have been and are doing their best to make a success of the Prohibition movement in the State.

Tamilnad

The Tamilnad Nidhi started functioning in 1950 and at the very outset it conducted a 2-year training course for intending Gramseva workers. Of the 18 persons successfully undertaking the course, 15 joined the Tamilnad Nidhi as its workers. Subsequently from 1951 short-

term courses were also conducted up to 1957 to train village youths for leadership and Gramseva. In 1955 there were 27 Centres with 28 workers. These were reduced to 12 in 1958-59 and after 1966 to 10. By 1964, 19 workers had become self-dependent while some others were taking help from the Ekai Scheme of the Khadi and Village Industries Commission. In 1966 only 4 Centres were being run by the Nidhi. All these Centres had stimulated initative of and the tendency to self-effort in the villagers. They concentrated on Gramdan, Khadi and other village industries and Shanti Sena. Intensive development work was also taken up in ten Gramdan villages.

Besides these Gramseva Centres, there were three Gandhighars, six Tattva-Prachar Centres and two Labour Welfare Centres.

For Centenary activities, the Nidhi had called a conference of constructive workers to chalk out a programme. Starting with this conference in 1965, yearly conferences were held until the Centenary year to review the work already undertaken and to chalk out special programmes for the Centenary. Several seminars were held during this period. They were on 'Gandhi and Our Times', 'National Integration', 'Nonviolence and Democracy', and 'Gandhiji's Relevance for Our Times'. The last seminar had been held for the teachers of Elementary Schools. Special meetings, camps and exhibitions also characterised the Centenary celebrations. Hundreds of volunteers went from door to door in several cities explaining the importance of the Centenary. The Nidhi, which had already published Gandhi literature in the pre-Centenary period, brought out a book in Tamil titled 'Tamil Nattul Gandhi' (Gandhi in Tamilnad). Then there was also the College for Gandhian Thought already mentioned in Chapter Four.

In the post-Centenary period, the State Nidhi is still carrying on some direct activities started earlier. Among these, Gramseva and Labour Welfare activities, propagation of Gandhian ideas through the College of Gandhian Thought and publishing Gandhian literature constitute its major activities. At the same time, it has also taken up coordination work among constructive workers and institutions. From 1970-71 onwards, it has been holding monthly meetings of the office workers to plan their programme of work and they have been coming forward with good suggestions.

During the last five years, 169 students studied for the Certificate Course in Gandhian Thought and 34 for the Diploma Course. The Nidhi also runs a Yogasan school. Its classes are held in the various colleges of Madurai and in many other institutions of that city. Practical training in nature cure methods is also being imparted.

A programme of City Sarvodaya has been chalked out and various classes of people are being approached for its implementation. Businessmen are asked to take to trusteeship, efforts are made to provide the slum

dwellers with basic amenities such as light, drinking water, sanitary conveniences, etc., the public, specially the youths, is asked to form Ward Peace Council and to enrol in Shanti Sena, attempts are made to educate the labourers, and so on. The Nidhi has also planned to undertake action-oriented research to bring about such a change in the attitude of the citizens of Madurai as would lead to a healthy social order.

Book exhibitions are held to push up the sale of Gandhian literature. Within the last five years, 21 new titles were published and 10 old titles were reprinted. Sarvodaya Prachuralaya, which in the past had been publishing good many books, has ceased to exist and the books and manuscripts lying with it have been handed over to the Nidhi. It is intended to bring out new editions of its publications which are out of print. Booklets on trusteeship and Scott Bader Commonwealth were published and distributed in furtherance of the City Sarvodaya programme.

Gramseva work is being carried on in the four Centres mentioned earlier. They produce and sell Khadi, yarn, soap, foot-wears and edible and non-edible oils. From 1970 to 1974, these Centres produced and sold goods worth 13.52 and 13.36 lakhs respectively. The amount invested as working capital is Rs. 2,65,770.00. The production and sale activity gave a surplus of Rs. 52,126.00 with which 24 workers were maintained.

To popularize the Gandhian approach to the problems of the labourers, efforts are being made for the last twelve years through Sarvodaya Nilayam. Its workers help these labourers to solve their day to day problems in Gandhian ways. The Nidhi is also running Gandhi Centenary Memorial Primary School since 1971, and it has some 170 students on its roll.

Uttar Pradesh

The State Nidhi has its headquarters at Sevapuri in rural surroundings some 25 kilometres away from the ancient city of Varanasi. It has been shifted there from Gorakhpur in 1953, which was the place of its first Sanchalak, Baba Raghavdas. The Sevapuri Campus of the Nidhi is quite a complex consisting of the office, central store and quarters for the workers valued at about three lakhs. At its peak, the Nidhi was running 44 Gramseva Centres with some 90 workers. Five of them were Gandhighars. Of these Centres, 13 were in the hill areas, 9 in the tribal areas and the rest in the plains, especially in the Bundelakhand region. There were seven Tattva-Prachar Centres in big cities of educational importance.

The work done by the Nidhi up to the Centenary period in regard to publication, education, Bhangi-Mukti, etc., has already been highlighted in the preceding chapters. The following additional information, however, deserves mention. The Nidhi had run four nature cure clinics, and of these two are still working. They are at Ajagara and Sevapuri, but the latter is now an Ayurvedic Dispensary.

It is to be noted that the Nidhi has taken much interest in leprosy work

from the very beginning. It had a survey done of the prevalence of leprosy in the north-east region of the State and established an independent leprosy service institution at Gorakhpur. The Nidhi gave it a financial assistance of Rs. 73,000 and it is still working. Efforts to treat and rehabilitate the leprosy afflicted beggars of Varanasi were also made, and a medical practitioner of the city gave up his private practice to exclusively devote himself to their treatment. The Nidhi also helped in the establishment of a Leprosy Hospital at Sarnath.

The reconstruction work accomplished at Shantipuri in the District of Nainital, to which some reference has already been made elsewhere, is remarkable in that the village was built in accordance with the ideas of Shri Purushottam Das Tandon, each house standing separately surrounded by a piece of open land for orchard or kitchen gardening. A Gramseva Centre with a nursery school and a school for beggar boys and girls is even now being conducted there. Similar work is also being done at Shardapuri (Pilibhit).

It may also be mentioned here that in the beginning of the Centenary period the Late Shri Lal Bahadur Shastri, the then Prime Minister, had advised the Nidhi to start such direct activities as could be continued after the Centenary as well, irrespective of any decision that might be taken about the future of the Nidhi. The activities chosen by the Nidhi with this view were village reconstruction work, education and training, and they are still being carried on by the Nidhi.

The Nidhi is also continuing the Khadi and village industries work it had started in 18 Development Blocks, and during the last five years it production and sale of Khadi have amounted respectively to Rs. 23,40,825.44 and Rs. 36,28,307.73. Those of the village industries have been Rs. 82,03,249.61 and 80,72,925.12. The Nidhi is at present also running model scientific agricultural farms at four places for the benefit of nearby villagers. The Nai Talim Centres at Sevapuri and Kausani continue as before, and a Nai Talim Committee has also been formed by the Nidhi. Efforts are being made to get it registered. The Nidhi continues to help the Mahila Utthan Mandal of Kausani. Aid rendered to it up to 1974-75 amounted to Rs. 3,29,962.00. Attempts to complete the Lucknow Gandhi Bhavan are being made.

Lastly, the Nidhi is maintaining contact with all the constructive activities carried on in the State, whether in the hill areas or the plains. For the last two years the Gandhi Bhavan at Lucknow has been serving as a meeting place for the workers engaged in various activities. The Anashakti Ashram of Kausani with its natural calm and scenery is proving highly suitable for National and State-level seminars and camps.

CHAPTER TWENTY

Epilogue

The previous chapters give a brief account of the various activities directly conducted by the Nidhi or aided by it. The Nidhi has thus assisted the process of social change in the country and acted as a catalyst in the Gandhian evolution of ideas and events. As an institution, it has touched the life of a whole new generation, and has come to be recognised as a symbol of non-partisan socio-economic Gandhian constructive work. It has its branches in almost all the States of the country. They try to act as coordinating agencies of Gandhian work in their regions. At the national level, the same function is being performed by the Central Nidhi. The status it has come to acquire is because of being initially organised and sponsored by important leaders of the nation, the freshness maintained in it by the periodic changes of its office-bearers, its financial independence due to the Trust funds, and the location of its headquarters in the capital which enables it to keep in close touch with the Central Government. These factors are being taken advantage of to enable the Nidhi to serve as a national forum of Gandhian constructive workers and to act as a bridge between the various forces working for the uplift of the lowliest in the land. This is the role of the Nidhi which is being gradually carved out.

Strategy of Common Action

The work which Gandhiji initiated through his constructive programme, touched all aspects of human society. Through them, he experimented with a method of removing the prevailing inequalities, injustices and wrong ideas. In this process, the conflicting interests are handled in such a way that social justice he achieved, not by physical force but through a peaceful strategy wherein the privileged willingly cooperate in bringing about the desired change. The Gandhi Smarak Nidhi, therefore, is seeking to be a forum where the constructive work organisations engaged in the various fields of social action on Gandhian lines, could come together to exchange ideas and experience and to discover areas of common action for bringing about a non-violent society.

With this end in view, the Nidhi has started a series of regional meetings. In 1975 the North Zone meeting was held at Kausani (Almora),

the South Zone in Gandhi Museum at Madurai, the East Zone at Gauhati and the West Zone at Paunar (Wardha). The All India Conference was held at Sevagram in the last week of December. The Nidhi's forum has been used to discuss national situations and areas of common concern for all the constructive workers. It has also tried to complement the work of another national organization of constructive work, namely, the Sarva Seva Sangh, which came into existence at the same time as the Gandhi Smarak Nidhi after the demise of Gandhiji. The Sangh has been a vehicle of the movement of mass education in Sarvodaya values under Vinobaji's guidance. Thus while the Sangh has been the ideological guide of the constructive workers in the country, the Nidhi's role has been one of assisting Gandhian autonomous groups and independent institutions to come closer and to coordinate their activities. Both these agencies are needed by the constructive work institutions—one to bring them ideologically closer to each other, and the other to look into their set-ups and to help in their institutional problems. The first function is being sought to be discharged by the Sarva Seva Sangh and the second one by the Nidhi.

Lines of Future Growth

There are many areas in which close links are being forged and also fields where the Nidhi is to develop its role in future. They may be put as follows :

I. Improving the Quality of Contructive Workers

For this both at the institutional and individual levels, it is necessary to make concerted and coordinated efforts, and the Nidhi is helping in this work. It is estimated that some 50 thousand full-time social workers are engaged in various organisations connected with Gandhian activities. While all of them may not be equally inspired, some five thousand certainly have a life commitment to Gandhian ideals. They form the core round which the Gandhian movement in this country has developed so far and has to evolve further. For raising the quality of these workers, methods will have to be discovered and implemented. The Nidhi has already initiated the following activities for it :

(*a*) Courses in Gandhian thought have been formulated, books prepared and published and examinations held in Hindi. It is expected that in course of time this will be done in other Indian languages too.

(*b*) Study camps for workers in their own institutions and at the State level are being organized.

(*c*) Attempts are also being made to create a fellowship of Gandhian workers and to provide them with opportunities for self-improvement.

II. Fellowship of Institutions

Various constructive work organisations of the country have to be brought closer and correct norms of activities developed. For this, collec-

tion of information about their work and institutional set-up has to be undertaken. The Nidhi has already made a beginning in this work and hopes to develop it further.

Besides the normal activities, sometimes circumstances demand collective action by constructive work institutions. In all these situations, great care is needed to show the power of love and non-violence for removing barriers. Hence the Nidhi has tried to act as a forum for discussion of lines of common action. It strives to see that a strategy on non-violent change in India is adopted by constructive work institutions and proceeds in a coordinated manner.

III. Bridging Gaps

The Nidhi has tried to build bridges between the experts and the academicians in various fields on the one hand, and those engaged in the new experiments that are being conducted in Gandhian institutions on the other. An instance is provided by the agricultural experiment by the Kasturba Trust at Indore, which the Nidhi had helped to develop, by having a section devoted for the purpose. Similar links between the constructive workers and scientific social workers, experimenters in the rural field and the scientific and technical institutions, and persons working among the masses and the social scientists, have been and are being forged. There is much scope for developing this work in future.

IV. National Problems

In identifying and tackling national problems that require priority, the Nidhi has mobilized public opinion and organized meetings of people of importance in the particular fields, to arrive at a consensus and plan out appropriate programmes. Till now conference have been called to consider the change in educational system, application of trusteeship in the economic field, development of Cow Economy, use of Devanagari as a link script for all the languages of the country, and welfare of the Harijans. Recently a meeting of Acharyas (intellectuals) was called at Vinobji's Ashram to consider the current situation. This kind of activity will remain an important part of the Nidhi's future work.

V. Close Co-operation with Central Ministries

The Central Government and its various ministries help many activities undertaken by Gandhian institutions. In relation to them, the Nidhi maintains contacts with various ministries. The following examples indicate the ministries and the activities falling within their jurisdiction :

Ministry of Home Affairs—Prohibition, Nagaland Peace Work, Devanagari Script. etc.

External Affairs—Visit of Heads of States to the Samadhi and to other Gandhian places ; enquiry about Gandhian work from other countries; visits of students of Gandhian philosophy from other countries, etc.

Industrial Development—Khadi and Village Industries Commission and other activities.

Agriculture—Rural Uplift, cooperation, Goseva, Gobar Gas and manure-making programme, etc.

Planning—Gramdan Development Schemes and general suggestions about rural planning. The development of hill and border areas under the Himalaya Seva Sangh.

Health—The work of Nature Cure Advisory Committee, Gandhi Memorial Leprosy Foundation, Health Education, the 'Bhangi Mukti' and Safai Programme.

Information and Broadcasting—Gandhi Films Committee, Publication of Gandhian journals and periodicals.

Railways—Fare concessions for various annual conferences of Gandhian institutions.

Education—Nai Talim, University Gandhi Bhavans, Devanagari as a link-script, youth activities for rural work, research projects on Gandhian subjects, ete.

Similar work can also be undertaken by the State Nidhis at the State level. This aspect, however, remains to be developed fully.

These and similar lines will be open for the activities of the Nidhi in future along with its regular work of disbursing the Trust funds, acting as a connecting link between its various specialized bodies, and discharging its direct responsibility regarding the Aga Khan Palace Memorial, Gandhi Films Committee and other such assignments.

As the last quarter of the 20th Century is unfolding itself we are finding the relevance of Gandhian teachings more and more. The principles of non-violence need to be applied in the solution of current problems, social economic and ecological. The Nidhi, consecrated to the Gandhian ideas of increasing human awareness, will follow these and similar activities in future also and will try to make the dream of the Father of the Nation come true.

APPENDIX A

Unit-wise Collections and Allocations of Funds

(In nearest rupees)

Serial No.	*Name of the Unit*	*Collections*	*Allocations*
1	Andhra	13,45,973	9,96,911
2	Assam	22,16,666	16,43,701
3	Bengal	1,41,84,317	62,27,881
4	Bihar	77,32,159	50,21,668
5	Bombay	1,79,42,652	32,07,533
6	Delhi	17,27,139	10,86,246
7	Gujarat	1,12,90,661	49,28,911
8	Himachal Pradesh	2,56,169	1,92,539
9	Hyderabad	14,08,934	10,59,809
10	Karnatak	13,01,890	9,68,462
11	Kashmir	16,206	12,154
12	Kerala	23,64,285	17,52,053
13	Mahakoshal	22,24,279	16,72,501
14	Maharashtra	64,35,364	45,22,135
15	Madhya Bharat	40,09,992	30,07,150
16	Mysore	23,40,540	16,66,794
17	Nagpur	21,40,018	15,15,072
18	Pepsu	12,88,238	9,18,594
19	Punjab	44,33,296	32,74,021
20	Rajasthan	20,22,911	14,56,722
21	Tamilnad	51,88,101	29,97,980
22	Uttar Pradesh	1,26,56,164	93,27,404
23	Utkal	11,87,611	8,87,293
24	Vidarbha	6,18,124	4,71,212
25	Vindhya Pradesh	3,14,118	2,35,639
26	Central	31,53,300	

These collections and allocations were made before the reorganisation of States and in accordance with the units recognized by the Indian National Congress which had resolved to collect fund in the memory of Gandhiji. Necessary adjustments were made after the reorganization of States which had also later on been recognized by the Congress as its units. The Nidhi too had ceased to have any connection with the Congress.

Total collections had amounted to Rs. 10,98,29,106.95. Out of it allocations to the units had come to Rs. 5,90,44,436.48. The rest consisted of the earmarked sum by the donors and the share of the Central Nidhi. They were Rs. 1,66,61,778.51 and Rs. 3,41,22,891.96 respectively.

APPENDIX B

List of Trustees

1. Dr. Rajendra Prasad (1949-1950 resigned)
2. Pandit Jawaharlal Nehru (1959-1964)
3. Sardar Vallabhbhai Patel (1949-1950)
4. Dr. S. Pattabhi Sitaramayya (1949-1952 resigned)
5. Pandit Govind Ballabh Pant (1949-1961)
6. Maulana Abul Kalam Azad (1949-1958)

*7. Shri Jagjivan Ram (since 1949)

8. Rajkumari Amrit Kaur (1949-1964)

*9. Acharya J.B. Kripalani (Since 1949)

10. Shri Devdas Gandhi (1949-(1957)
11. Shrimati Sucheta Kripalani (1949-1974)
12. Shri G.V. Mavalankar (1949-1956)
13. Shri Mangaldas Pakvasa (1949-1957 resigned)
14. Shri Purshottamdas Thakoredas (1949-1956 resigned)

*15. Shri J.R.D. Tata (Sinee 1949)

*16. Shri G.D. Birla (Since 1949)

*17. Shri Kasturbhai Lalbhai (Since 1949)

18. Shri Shri Ram (1949-1962)
19. Shri A.P. Benthal (1949-1972 resigned)
20. Shri Gopichand Bhargava (1949-1956)
21. Shri Sankarrao Deo (1949-1957 resigned)

*22. Shrimati Yashodhara Dasappa (Since 1949)

23. Shrimati Ashadevi Aryanayakam (1949-1970)

*24. Dr. Prafulla Chandra Ghosh (Since 1949)

25. Shri A. V. Thakkar (1949-1951)
26. Shri Shrikrishnadas Jaju (1949-1954 resigned)
27. Dr. Zakir Husain (1949-1969)
28. Shri C. Rajagopalachari (1950-1972)

*29. Shri U.N. Dhebar (Since 1956)

30. Shri Balasaheb Kher (1956-1957)
31. Shri Dhirendra Mazumdar (1956-1958 resigned)
32. Shri Jayaprakash Narayan (1956-1957 resigned)

*33. Shri R.R. Diwakar (Since 1957)

34. Shri V.L. Mehta (1957-1963)

*35. Shri Morarji Desai (Since 1957)

*36. Shri Laxmi Behn Gandhi (Since 1957)

37. Shri Kamalnayan Bajaj (1957-1972)

*38. Shri Shriman Narayan (Since 1962)

*39. Shri G. Ramachandran (Since 1962)

40. Shri Lal Bahadur Shastri (1965-1966)

*41. Shri Bharat Ram (Since 1965)

*42. Rev. B.M. Pugh (Appointed Trustee in 1972 for five years)

*43. Dr. S. Abid Husain (Appointed Trustee in 1972 for five years)

*44. Chairman of the Sarva Seva Sangh, Shri Siddharaj Daddha (Ex-Officio Appointment as Trustee for five years in 1972)

The first 24 are Founder-Trustees; those marked with asterisks are Trustees at present.

APPENDIX C

List of Gandhi Ghars

Total—40

Andhra—Penamaluru (Krishna) and Chagalmarry (Kurnool).

Bengal—Senpur (Burdwan)

Bihar—Kursaila (Katihar), Jajpur Phulwaria (Chhapra) and Sultanganj (Bhagalpur).

Gujarat—Kachholi (Bulsar), Bhimpore(Surat), Dethali(Kheda), Amrapur (Mahsana), Khandosan (Mahsana), Rabarika (Junagarh) and Chhabalia (Mahsana).

Karnatak—Baganigeri (Bangalore), Kempisiddanahundi (Mysore), Bapugram (Chikmagalur), Chinchakandi (Bijapur), Malaghan (Bijapur), Yennekoppa (Shimoga) Hudli (Belgaum) and Sureban (Belgaum).

Kerala—Nanthiattukunnam, (Ernakulam).

Maharashtra—Karajgaon (Amravati) and Padli (Buldana).

Orissa—Beliguda (Phulbani), Sundarpal (Keonjhar), Puranapani (Keonjhar), Parikud (Puri) and Kabitapalli (Puri).

Punjab, Haryana and Himachal Pradesh—Kammoyana (Faridkot, Punjab) and Asavati (Gurgaon, Haryana).

Rajasthan—Dhakarkhedi (Bhilwara).

Tamilnad—Alathambadi (Tanjore), Naickenpalayam (Coimbatore) and Maharajapuram (Ramnad).

Uttar Pradesh—Kushinagar (Deoria), Shravasti (Bahraich), Jayaprakash Nagar (Balia), Narwal (Kanpur) and Mara (Saharanpur).

APPENDIX D

List of the Publications of State Nidhis

Publication of Gandhiji's and allied literature in regional languages has been one of the major activities of the State Nidhis, especially of the non-Hindi States except Gujarat. Most of the Hindi States and Gujarat did not feel the need for it because the Navajivan Publishing House of Ahmedabad had already undertaken topic-wise publications in Gujarati and Hindi, besides English, of the speeches and writings of Gandhiji. The State Nidhis published along with major volumes, pocket books and booklets of the writings of Gandhiji, and also some literature of the post-Gandhi Sarvodaya. Below is a list of the major publications of the various State Nidhis:

Andhra: TELUGU—1. Dilli Dinacharya, 2. Mana Grama Punarnirmanamu, 3. Na Mathamu, 4. Sarvodayamu, 5. Naveena Vidya Padhamulo, 6. Shanti Samaramulo Ahimsa Siddhanthamu (in Four Volumes), 7. Nutana Vidya Vidhanamu, 8. Ashrama Deekshalu-Niyamalu 9. Satyame Daivamu, 10. Nutiki Noorupallu Swadeshi, 11. Jatiya Bhashanugurchina Bhavalu, 12. Indriya Nigrahamu—Indriya Lolatvamu, 13. Na Swapna Seema Bharata Bhoomi, 14. Naveena Vidya, 15. Vidyarthulaku, 16. Na Ahimsa Dharmamu (in Two Parts), 17. Satyagrahamu-Prabhutvamu, 18. Gandhi Mahatmuni Samagra Charitra, 19. Bhaya Vimukti, 20. Gandhi Sahitya Sameeksha, 21. Telugu Sahityam—Gandhi Prabhavamu, 22. Kavyanjali (in Two Parts), 23. Andhra Pradesh Nirmana Karyakartala Sanchika 24. Atmakatha, 25. Nenerigina Mahatma Gandhi, 26. Jati Nirmata Gandhi, 27. Bhagavanthude Naku Dikku, 28. Tyagame Hrudaya Pravutti, 29. Nenu Niyantanite, 30. Sangha Balame Balamu, 31. Prajala Akali Bhade Na Akali Bhadha, 32. Todella Palu Chesaru, 33. Bapu Jeevithamulo Konni Sanghatanalu, 34. Satyagraha Shastramu, 35. Satyagrahamu (in Two Parts), 36. Satyagraha Sandeshamu, 37. Swarajya Sopanamu, 38. Vayojana, Vidya, 39. Ba-Bapu, 40. Sri Gandhi Mahatyamu (in Three Parts), 41. Nee Nerigina Gandhi, 42. Bapu Katha, 43. Kuranu Saramu, 44. Laxminarayanalu, 45. Ba Bupujila Challani Nedalo, and 46. Gandhiji Drustilo Pramukulu. ENGLISH—1. Gandhi and Emancipation of Women in India.

In all 102 volumes have been published.

Assam: ASSAMESE—1. Mor Satya Anuveshaner Kahani, 2. Englandat

Mahatma, 3. Dakshin Afrikat Satyagraha, and 4. Rastra Mata Kasturba.

Bengal : BENGALI—1. Gitabodh, 2. Satyai Bhagaban, 3. Palli Punargathan, 4. Nari O Samajik Avichar, 5. Gandhi Rachna Sankalan, 6. Sarvodaya, 7. Mahatma Gandhi, 8. Gandhiji Arthik Darshan, 9. Atma Katha, and 10. Gandhi Charit Katha.

In all 22 volumes have been published.

Karnatak : KANNADA—1. Satyagraha, 2. Geetha Mathe, 3. Satya—Ahimsa, 4. Dharma-Neethi, 5. Samaj Dharma, 6. Jeevana Shikshana, 7. Artha Vichar, 8. Mahileyaru, 9. Patraguchcha (in Three Parts) 10. Nanna Samakalinaru, 11. Rajaneethi, 12. Sambhashane, 13. Bhashanagalu—Helikegalu (in Two Parts), 14. Atma Katha (in Two Parts), 15. Hind Swaraj, and 16. Manaveeya Nishte Sarvodaya Kranti. ENGLISH—1. Satyagraha in South Africa and 2. Gandhi and Karnatak.

In all 55 volumes have been published.

Kerala : MALAYALAM—1. Gandhi Sahityam (in Seven Volumes). Vol. I Garhika Jeevitham, Vol. II Samoohya Jeevitham, Vol. III Rashtra Thandram, Vol. IV Arthasastram, Vol: V Vidyabhyasam, Vol: VI Thatwa Chinthayum Mathavum, and Vol. VII. Theranjedutha Kathakal. 2. Gandhijiyude Athmakatha, 3. Gandhiyum Marxum, 4. Bhayathilninnum Mukthi, 5. Mahatmajiyude Madiyil, 6. Moonnam Sakthi, 7. Vidyabhyasa Chinthakal, 8. Bharanamukthamaya Samudayathilekku, 9. Geetha Pravachanam, 10. Ente Vicharadhara, and 11. Sampurna Viplavam.

In all 38 volumes have been published.

Maharashtra : MARATHI—1. Jivan-Darshan, 2. Gita-Vichar, 3. Jivan-Sadhana, 4. Satyagraha-Vichar, 5. Satyagrahachi-Janmakatha, 6. Stri Jivan, 7. Harijan, 8. Gram Swarajya, 9. Maharashtra wa Mahatma Gandhi, 10. Jatiya Aikya, 11. Shikshan-Vichar, 12. Rajkaran, 13. Arthakaran, 14. Swarajya—Satyagraha, 15. Satyagrahache Prayog, 16. Dharma Vichar, (in Two Volumes) 17. Bhasha, Sanskriti wa Kala, 18. Ahimsa Vichar, 19. Arogya Vichar, 20. Mahatma Gandhicha Dainandin Vichar, 21. Chitre wa Charitre, 22. Tharanchya Aathwani, 23. Rajaji, 24. Maiya Jawaharlaljinchaya Aathwani, 25. Gandhi Gaurav Granth, 26. Jav Charani Anjali, and 27. Gandhi Jivan Prasang.

The first 19 volumes contain Gandhiji's writings and speeches. In all 60 volumes have been published.

Orissa : ORIYA—1. Atmakatha, 2. Dakhin Africa Satyagraha, 3. Satyagraha, 4. Ahimsa, 5. Shiksha, 6. Chhatra Samaj Prati, 7. Samaj O Parivarik Jeevan. 8. Rajnitik Patravali, 9. Rajnitik Vichar, 10. Sampradayik Ekata, 11. Gadajat aur Vishwa Samasya, and 12. Dharma O Ishwar.

In all 28 volumes have been published.

Punjab, Haryana and Himachal Pradesh This Nidhi has published books in Hindi, Urdu, Punjabi and English. Hindi and English publications are mostly on allied subjects. The following are its major publications : HINDI—1. Gopalan, 2. Adarsha Grihasthashram, 3. Gandhi-Parvarti Sarvodaya,

4. Manavata ki Amar Kahani, 5. Abala Nahin Sabala, 6. Samanvaya Hi Manava Dharma Hai, 7. Jagaran, 8. Abhangvrat Vivechan, 9. Jivan ka Mole, 10. Ahimsa, Vichar aur Vyavahar, 11. Prabhu Kripa Kiran, 12. Mahatma Gandhi aur Deenbandhu Andrews, and 13. Islam aur Nitishastra. URDU—1. Azadi-i-Hind, and 2. Meri Rai. ENGLISH—1. Divine Dwellers in the Desert, and 2. Gandhi Bibliography.

There are only two small books in Punjabi. In all 38 volumes have been published.

Rajasthan : HINDI—The only major publication is 'Gandhiji aur Rajasthan'.

In all there are 7 publications.

Tamilnad : TAMIL—1. Satyagraham, 2. Raghupati Raghava, 3. Gram Punartharanam, 4. Satya Sothanai, 5. India Suyarajyam, 6. Unavum Unavuseerthiruthamum, 7. En Vazhkhai Kathai, 8. Pulandakkamum Pulanugarchiyam, 9. Manitharul Manikkam, 10. Sagodarigalukku Kadithangal, 11. Gandhijiyin Sambasanaigal, 12. Gandhijiyum Kulandaigalum, 13. Diyana Malai, 14. Nehru Kanda Gandhi, 15. Mahatmavukku Thondu, 16. Gandhi Vazhi Kathaigal, 17. Tamil Nattil Gandhi, 18. Kalivi Chinthanaigal, 19. Vinoba Kanda Gandhi, 20. Satyagraha Sothanai, and 21. Mahatma Gandhi Noolgal in 17 Volumes with more than 700 pages each.

The Nidhi's publication number more than 180.

Uttar Pradesh : HINDI—1. Ahimsa aur Satya, 2. Satyagraha, 3. Niti-Dharma—Darshan, 4. Shikshan aur Sanskriti, 5. Samaj-Sudhar, Samasyayen aur Samadhan, 6. Gandhi Abhinandan Granth, 7. Uttar Pradesh men Gandhiji, 8. Baba Raghavdas Smriti Granth and 9. Akal Purush Gandhi.

Besides these major volumes, the State Nidhi published the abridged edition of the Autobiography of Gandhiji and several booklets meant for children and neoliterates. The first five volumes are of Gandhiji and each of them contains about 1000 pages.

APPENDIX E

List of Central Nidhi Publications

The Central Nidhi has been publishing besides its reports some books as well. With one exception, the work was undertaken after 1958 but later on this function was transferred to Gandhi Peace Foundation. However, in the Centenary period, it published some small collections of Gandhiji or of a few other writers highlighting his relevance for the solution of various problems facing the country. After the Centenary, it continued that activity since it was necessary for the discharge of it new role. Its publications are divisible into two categories—pamphlets or books related in one way or another to its new role of coordination, and some books specially got prepared by it, mostly for the Sarvodaya Vichar Examination instituted to raise up the qualitative level of the constructive workers.

The following are its publications:

EARLY PERIOD

1. C.D. Desmukh: Gandhi Suktimuktavali (Sanskrit), pp. 108
2. Jawaharlal Nehru: Freedom from Fear (English), pp. 74
3. Ricbard B. Gregg: I want a Job-or What can I Do? (English), pp. 30
4. J.B. Kripalani: Gandhian Thought (English), pp. 281
5. Jawaharlal Nehru: Bapu Meri Nazar Men (Hindi), pp.105
6. Ramnath Suman: Gandhiji ki Rah (Hindi), pp. 128
7. Kalidas Kapoor: Gandhi aur Bhavi Sansar (Hindi), pp. 110
8. Hosakare Nagappa Shastri: Gandiji's Atmakatha (Sanskrit), pp.38
9. Gandhiji: Talash-i-Haq (Urdu), pp. 708

CENTENARY PERIOD

1. Lobsang Phuntshok Lhalungpa: Jewel of Humanity & Light of Truth (Tlbetan), pp. 274
2. Prabhakar Machave: Sau Saval Ek Jawab (Hindi), pp. 125
3. Sita Charan Dixit: Bharat Ek Hai (Hindi), pp, 133

4. Raj Bahadur Singh: Karuna ki Kahanian (Hindi), pp. 108
5. Vishnu Prabhakar: Main Achhut Hun (Hindi), pp. 108
6. Suresh Ram: Garib ki Pukar (Hindi), pp. 158
7. Prabhakar Divan: Gandhiji ke Sannidhya men (Hindi), pp. 166
8. Vishwanath Tandon: Sarvodaya ki Oar (Hindi), pp. 103
9. Devendra Kumar Gupta: Aaj ke Saval: Gandhi ke Jawab (Hindi). pp, 112
10. Gandhiji: Mera Dharma Seva Karna Hai (Hindi), pp. 110
11. „ Yeh To Sarvajanik Paisa Hai (Hindi), pp. 112
12. „ Hey Ram: Hey Ram (Hlndi), pp. 112
13. „ Tyaga Hirdeya ki Vritti Hai (Hindi), pp. 110
14. „ Main Mahatma Nahin Hoon (Hindi), pp. 112
15. „ Mere Pet Bharat ka Pet Hai (Hindi), pp. 112
16. „ Yadi Main Tanashah Hota (Hindi), pp. 112
17. „ Sangathan men Hi Shakti Hai (Hindi), pp. 112
18. „ Prabhu Hi Mera Rakshak Hai (Hindi), pp. 110
19. „ Ham Kabhi Doshi Na Bane (Hindi), pp. 110
20. Viyogi Hari: Asprishyata (Hindi), pp. 96
21. Brijkrishna Das Chandiwala; Gandhiji Ki Dilli Diary, 3 Volumes, pp. 411, 404, 648.

The above collections of Gandhiji under various titles have been edited by Vishnu Prabhakar.

POST-CENTENARY PERIOD

Pamphlets

1. Shatabdi Ke Bad Gandhi Karya-Disha aur Swaroop (Hindi) pp. 54
2. Sansthakul-Kya, Kyon aur Kaise (Hindi), pp. 20
3, Sanstha Samanvaya—Chintan aur Karya (Hindi), pp. 28
4. Bharat Ke Sahasra Gandhi Kendra (Hindi), pp. 72
5. Samaj, Sarkar aur Sansthayen—Parivartan ki Disha men (Hindi) pp. 46
6. Swadhyaya: Swaroop-Chintan (Hindi), pp. 64
7. Vigyan ki Sahi Disha (Hindi), pp. 62
8. Gandhi Sansthayen aur Samaj Parivartan (Hindi), pp. 24
9. Devanagari Lipi: Ek Sangoshthi (Hindi), pp. 32

Books

1. Constructive Workers' Who's Who (English), Vol. I, pp. 204
2. Karyakarta Parichaya (Hindi), Vol. I, pp. 238
3. Jawaharlal Jain: Bharatiya Swadhinta ki Kahani (Hindi), pp. 115
4. Avadh Prasad: Rachanatmak Karya aur Sansthayen (Hindi), pp. 96
5. Vinoba: Samyayoga Aur Samyavada (Hindi). pp. 97
6. Jawaharlal Nehru: Gandhiji Aur Swadhinata Andolan

(Hindi), pp. 118
7. Shri Khrishna Dutt Bhatt: Kranti-Artha aur Prakriya (Hindi), pp. 92
8. Sarla Bahan: Manav aur Prakriti (Hindi), pp. 75
9. Ramnath Suman: Gandhi Ke Vichar—Rajnitik, Samajik aur Arthik (Hindi), pp. 103
10. Marjorie Sykes: Ahimsa Ki Paramparain—Videshon Men (Hindi), pp. 76
11. Har Prasad Roy: Hindi-Chini Primer (Hindi), pp. 286

APPENDIX F

List of Autonomous Institutions and Schemes Endowed by the Nidhi

Name	*Endowment as on 31.3.1975*
(*A*) **State Gandhi Smarak Nidhis**	
Andhra Gandhi Smarak Nidhi	2,00,000.00
Assam Gandhi Smarak Nidhi	2,00,000.00
Bengal Gandhi Smarak Nidhi	33,000.00
Bihar Gandhi Smarak Nidhi	2,98,000.00
Bombay Gandhi Smarak Nidhi	18,27,000.00
Delhi Gandhi Smarak Nidhi	2,00,000.00
Gujarat Gandhi Smarak Nidhi	1,50,000.00
Jammu and Kashmir Gandhi Smarak Nidhi	2,14,000.00
Karnatak Gandhi Smarak Nidhi	2,60,000.00
Kerala Gandhi Smarak Nidhi	2,00,000.00
M.P. Gandhi Smarak Nidhi	11,67,000.00
Maharashtra Gandhi Smarak Nidhi	18,37,300.00
Punjab, Haryana, H. P. Gandhi Smarak Nidhi	8,96,000.00
Rajasthan Gandhi Smarak Nidhi	1,74.000.00
Tamilnad Gandhi Smarak Nidhi	5,00,000.00
Utkal Gandhi Smarak Nidhi	2,00,000.00
Uttar Pradesh Gandhi Smarak Nidhi	2,00,000.00
	85,56,000.00
(*B*) **Other Units**	
Delhi Gandhi Sangrahalaya Samiti, Chairman Discretion	1,00,000.00
Mani Bhavan Sangrahalaya, Bombay	10,00,000.00
Gandhi Smarak Sangrahalaya, Madurai	12,75,000.00
Gandhi Smarak Sangrahalaya, Barrackpore	9,50,000.00
Bihar Gandhi Smarak Sangrahalaya, Patna	6,00,000.00
Gandhi Smarak Prakritik Chikitsa Samiti, New Delhi	6,00,000.00

Himalaya Seva Sangh, New Delhi	12,50,000.00
Aga Khan Palace Gandhi National Memorial, Poona	5,00,000.00
Sevagram Ashram Pratishthan (General)	10,00,000.00
Sevagram Ashram Pratishthan (Nai Talim)	5,00,000.00
Kasturba Health Society, Sevagram	10,00,000.00
Magan Sangrahalaya, Wardha	3,00,000.00
Gandhi Shanti Pratishthan, New Delhi	1,02,55,240.41
Gandhi Memorial Leprosy Foundation, Wardha	78,82,000.00
Gandhi Smarak Sangrahalaya Samiti, New Delhi	31,30,000.00
Gandhi Sevak Samaj, Bombay	7,00,000.00
	3,10,42,240.41

(*C*) **Endowed Schemes**

Shiksha Kshetra men Gandhi Vichar Prachar	7,50,000.00
Gandhi Jivan Shodhan Lekhan	3,50,000.00
Bhangi Mukti Gram Safai	5,00,000.00
Nashabandi Karya (Prohibition Work)	7,50,000.00
M.P. Ajivan Sevak Yojna	5,00,000.00
	28,50,000.00

Total—4,24,48,240.41

APPENDIX G

List of Gandhi Smarak Nidhi Chairmen, Vice-Chairmen and Secretaries

CHAIRMEN

1. Dr. Rajendra Prasad (Beginning to 1950)
2. Shri Ganesh Vasudeva Mavalankar (1950-56)
3. Shri B.G. Kher (1956-57)
4. Shri R.R. Diwakar (1957-73)
5. Dr. Shriman Narayan (Since 1973)

VICE-CHAIRMEN

1. Sardar Vallabhbhai Patel (Beginning to I950)
2. Shri Devdas Gandhi (1951-1957)
3. Shrimati Sucheta Kripalani (1957-74)

SECRETARIES

1. Shri Laxmidas Purushottam (Beginning to 1952)
2. Shri R.S. Dhotre (1953-58)
3. Shri G. Ramachandran (1958-61)
4. Shri L.M. Shrikant (1962-65)
5. Shri Devendra Kumar (Since 1965)

APPENDIX H

List of Office-Bearers of State Nidhis

In Chapter One it has already been described how in the beginning the country was divided into 25 units for the utilization of the Fund. It was before the reorganization of the States on the linguistic principle which took place in 1957. Each one of the 25 units had a 'Sanchalak' for its Executive Officer, and he was assisted by an Advisory Committee. After the reorganization, their number was reduced to 16, and the Nidhi units too were reorganized in 1958-59. Thenceforth the Sanchalaks and the Advisory Committees were replaced by registered State Boards with Chairmen and Secretaries along with some other members. The reduction in the number of units had been the result of either integration or disintegration or of both integration and disintegration. This is reflected in the list of Sanchalaks of some States given here.

Andhra

SANCHALAKS

1. Shri Potti Shree Ramulu, Sanchalak for Andhra (Beginning to 1952)
2. Shri Mothey Narayan Rao, Sanchalak for Andhra (1952-56)
3. Shri Ramakrishna Dhoot, Sanchalak for Hyderabad (Beginning to 1953)
4. Shri Kandi Sreenivasa Rao, Sanchalak for Hyderabad (1953-56)
5. Shri R. Ramanand, Sanchalak for Reorganized Andhra (1957-58)

CHAIRMEN

1. Shri M.V. Krishna Rao (1958-62)
2. Dr. G.S. Malkote (1962-70)
3. Shri Kodanda Rama Reddy (Since 1970)

SECRETARIES

1. Shri S. Ramananda (1958-64)
2. Shri Kodali Narayan Rao (Since 1964)

Assam

SANCHALAKS

1. Shri Bimla Prasad Chaliha (Beginning to 1952)

2. Shrimati Amal Prava Das (1952-58)

CHAIRMEN

1. Shri Omio Kumar Das (1958-70)
2. Shri Mahendra Mohan Chaudhuri (1970-71)
3. Shri Raj Kumar S. Gohain (Since 1971)

SECRETARIES

1. Shri Janardan Pathak (1958-61)
2. Shri Raj Kumar S. Gohain (1961-64)
3. Shri Bali Narayan Barua (1964-70)
4. Shri Nubin Kolita (1970-71)
5. Shri Nibaran Chaudhuri (1971-72)
6. Shri Krishna Sarmah (1972-73)
7. Shri Bhuban Chandra Handique (Since 1973)

Bengal

SANCHALAKS

1. Shrimati Lavanyalata Chanda (Beginning to 1955)
2. Shri Sakti Ranjan Bose (1955-58)

CHAIRMEN

1. Dr. P.C. Ghosh (1958-70)
2. Shri Sakti Ranjan Bose (Since 1970)

SECRETARIES

1. Shri Sakti Ranjan Bose (1958-70)
2. Shri Punyabrata Ghosh (1970-71)
3. Shri Nirmal Chandra Brahma (Since 1971)

Bihar

SANCHALAKS

1. Shri Lakshmi Narayan (Beginning to 1955)
2. Shri Brij Kishore Prasad Sahu (1955-58)
3. Shri Saryu Prasad (1958)

CHAIRMEN

1. Shri Baidya Nath Prasad Chaudhari (1958-62)
2. Shri Badri Nath Varma (1962-66)
3. Shri Vinodanand Jha (1966-70)
4. Shri Jayaprakash Narayan (Since 1970)

SECRETARIES

1. Shri Saryu Prasad (1958-70)

2. Shri Kailash Prasad Sharma (1970-74)
3. Shri Umesh Chandra Trivedi (Since 1974)

Bombay

SANCHALAKS

1. Shri Vithaldas Jerajani (Beginning to 1953)
2. Shri Ganapati Shankar Desai (1953-58)

CHAIRMEN

1. Shri Vaikuntha L. Mehta (1958-64)
2. Shri Purushottam Kanji (1964-66)
3. D. Jivraj Mehta (1966-70)
4. Shri V.S. Page (Since 1970)

SECRETARIES

1. Shri Ganapati Shankar Desai (1958-63)
2. Shri Mino Cheher Zaiwala (1963-70)
3. Dr. (Miss) Usha Mehta (Since 1970)

Delhi

This Nidhi came into existence in 1956.

SANCHALAKS

1. Shri Brij Krishna Chandiwala (1956-57)
2. Shri Sant Ram (1957-58)

CHAIRMEN

1. Shrimati Sucheta Kripalani (1958-62)
2. Dr. Yudhvir Singh (1962-65)
3. Shri Gopinath Aman (1965-70)
4. Shri Jeevanlal (1971-73)
5. Shri Kishanlal Vaidya (Since 1973)

SECRETARIES

1. Swami Vishwanand (1958-60)
2. Shri C.A. Menon (1960-70)
3. Shri J.R. Sahani (Since 1970)

Gujarat

SANCHALAKS

1. Shri Parikshitlal Majmudar for Gujarat (Beginning to 1956)
2. Shri Narandas K. Gandhi for Saurashtra (Beginning to 1956)
3. Shri Parikshitlal Majmudar for Reorganized Gujarat (1956-58)

CHAIRMAN

1. Shri Jugatram Dave (Since 1958)

SRCRETARIES

1. Shri Parikshitlal Majmudar (1958-65)
2. Shri Dilkhushbhai Diwanji (Since 1965)

Jammu-Kashmir

The State Nidhi came into existence in 1956, but it remained suspended from 1960 to 1966 as explained in Chapter Nineteen. It, however, again started its activities in 1966 under thc control of the Central Nidhi, and became an autonomous registered unit in 1970.

SANCHALAK

Smt. Krishna Mehta (1956-60)

CHAIRMAN

Shri P.S. Khosla (Since 1970)

SECRETARY

Shri S.K. Bajaj (Since 1970)

Karnatak

1. Shri Thimappa Nayok for Karnatak (Beginning to 1957)
2. Shri B. Narayanappa for Mysore (Beginning to 1953)
3. Shrimati Yashodhara Dasappa for Mysore (1953-54)
4. Shri Krishna Sharma for Mysore (1954-57)
5. Shri R.V. Vadavi for Reorganized Mysore (now called Karnatak Since 1973) (1957-58)

CHAIRMEN

1. Shri R.S. Hubberikar (1958-63)
2. Shri Tekur Subrahmanayam (1963-74)
3. Shri K. Manjappa (Since 1975)

SECRETARIES

1. Shri R.V. Vadavi (1958-70)
2. Shri K. Venkatramaiyah (Since 1971)

Kerala

SANCHALAKS

1. Shri Sivam Pillai (Beginning to 1952)
2. Shri K. Janardanan Pillai (1953-58)

CHAIRMEN

1. Shri K. Kelappan (1958-70)
2. Shri K.P. Madhavan Nair (Since 1970)

SECRETARY

1. Shri K. Janardanan Pillai (Since 1958)

Madhya Pradesh

SANCHALAKS

1. Shri Vishwanath Sitaram Khorey for Madhya Bharat (Beginning to 1953)
2. Shri Kashinath Trivedi for Madhya Bharat (1954-55)
3. Shri Manakchand Katariya for Madhya Bharat (1956-57)
4. Shri Viyogi Hari for Vindhya Pradesh (Beginning to 1957)
5. Shri N.R. Sovani for Mahakoshal (Beginning to 1954)
6. Shri Lakshmishankar Govindshankar Bhatt for Mahakoshal (1955-57)
7. Shri Krishna Vasudeva Date for Madhya Pradesh (1957-59)

CHAIRMEN

1. Shri Mishrilal Gangawal (1959-70)
2. Sari Kashinath Trivedi (1970-73)
3. Shri Banwarilal Chaudhary (Since 1973)

SECRETARIES

1. Shri Krishna Vasudeva Date (1959-62)
2. Shri Balkrishna Joshi (Acting) (1962-65)
3. Shri Kashinath Trivedi (1965-70)
4. Shri Narendra Kumar Dube (1970-1973)
5. Shri Balkrihna Joshi (Since 1973)

Maharashtra

SANCHALAKS

1. Shri T.R. Deogirikar for Maharashtra (Beginning to 1953)
2. Shri D.M. Bidkar for Maharashtra (1953-56)
3. Shri N.R. Sovani for Nagpur (Beginning to 1953)
4. Dr. Amar Morey for Vidarbha (Beginning to 1953)
5. Shri N.R. Sovani for Mahavidarbha (1953-54)
6. Shri Shankarrao Vele for Mahavidarbha (1954-56)
7. Shri Shankarrao Vele for Reorganized Maharashtra (1956-58)

CHAIRMEN

1. Shri T.R. Deogirikar (1958-75)
2. Shri T.S. Bharade (Since 1975)

SECRETARIES

1. Shri Shankarrao Vele (1958-59)
2. Shri U.C. Wagh (1959-62)
3. Shri D.M. Shikhare (1963-65)
4. Shri N.B. Jawadekar (1966-73)
5. Shri T.S. Bharade (1973-75)
6. Shri N.B. Jawadekar (Since 1975)

Orissa

SANCHALAK

Shrimati Maltidevi Chaudhary (Beginning to 1958)

CHAIRMEN

1. Shri Nand Kishore Das (1959-65)
2. Shrimati Ramadevi Chaudhary (1965-68)
3. Shri Nand Kishore Das (1968-70)
4. Shri Manmohan Chaudhary (Since 1970)

SECRETARIES

1. Shri Jayakrishna Mahanty
2. Shri Rushi Behra (Acting)
3. Shri Nand Kishore Das (1965-68)
4. Shri Fakir Misra (1968-70)
5. Shri Ratan Das (1970-75)
6. Shri Fakir Misra (Since 1975)

Punjab, Haryana and Himachal Pradesh

SANCHALAK

Shri Om Prakash Trikha (Beginning to 1958)

CHAIRMEN

1. Dr. Gopi Chand Bhargava (1958-69)
2. Shri Om Prakash Trikha (Since 1970)

SECRETARIES

1. Shri Om Prakash Trikha (1958-69)
2. Shri Satya Prakash Sharma (1970-73)
3. Shri Rajveer Singh (Since 1973)

Rajasthan

SANCHALAKS

1. Shri Bhogilal Pandya (Beginning to 1952)
2. Shri Siddharaj Daddha (1952-55)
3. Shri Kesarpuri Goswami (1955-58)

CHAIRMEN

1. Shri Gokulbhai Bhatt (1958-70)
2. Shri Sidharaj Daddha (1970-72)
3. Shri Puran Chand Jain (Since 1972)

SECRETARIES

1. Shri Kesarpuri Goswami (1958-71)
2. Shri Harishchandra Swami (Since 1972)

Tamilnad

SANCHALAK

Shri N.M.R. Subbaraman (1950-58)

CHAIRMEN

1. Shri M. Bhaktavatsalam (1962-71)
2. Shri K. Arunachalam (1971-75)
3. Shri N.M.R. Subbaraman (Since 1975)

There was no Chairman from 1958 to 1962.

SECRETARIES

1. Shri K. Arunachalam (1958-71)
2. Shri M.M. Vishwanathan (1971-73)
3. Shri S. Algarswamy (Since 1973)

Uttar Pradesh

SANCHALAKS

1. Baba Raghavdas (1950-55)
2. Shri Akshai Kumar Karan (1955-58)

CHAIRMEN

Shri Vichitra Narayan Sharma (Since 1958)

SECRETARY

Shri Akshai Kumar Karan (Since 1958)

Statements of Accounts

AFFAIRS OF FUNDS

(1-4-48 to 31-3-70)

Sl. No.	*Funds*	*Allocations & Collections*	*Interest*	*Total Funds*	*Expenditure*	*Balance on 31-3-70*
1.	Central Fund	1,58,76,441.34	58,32,306.14	2,17,08,747.48	2,07,66,368.53	9,42,378.95
2.	States Fund	5,07,05,041.71	1,78,21,029.79	6.85,26,071.50	5,96,55,117.69	88,70,953.81
3.	Earmarked Fund	1,66,06,845.25	—	1,66,06,845.25	1,51,08,711.85	14,98,133.40
4.	Leprosy Fund	96,22,617.14	55,85,456.20	1,52,08,073.34	75,62,782.38	76,45,290.96
5.	Gandhi Shanti Pratishthan Fund	502.00	1,59,13,041.13	1,59,13,543 13	40,91,209.18*	1,18,22,333.95
6.	Sangrahalaya Sthawar Smarak Fund	1,00,00,000.00	25,93,753.51	1,25,93,753.51	81,42,679.37	44,51,074.14
7.	Constructive Workers Special Aid Fund	10,00,000.00	29,652.78	10,29,652.78	10,29,652.78	—
8.	Bhoodan Fund	18,11,773.00	—	18,11,773.00	18,11,773.00	—
9.	Krishi (Agriculture Development) Fund	10,05,886.50	—	10,05,886.50	10,05,886.50	—
10.	Kasturba Health Society Endowment	10,00,000.00	3,02,995.03	13,02,995.03	3,02,995.03*	10,00,000.00
11.	Sevagram Ashram Pratishthan Endowment	10,00,000.00	1,54,266.35	11,54,266.35	1,54,266.35*	10,00,000.00
12,	Gandhi Sevak Samaj Endowment	7,00,000.00	2,77 834.79	9,77,834.79	2,77,834.79*	7,00,000.00
13.	M.P. Ajeevan Sevak Yojana	5,00,000.00	79,273.62	5,79.273.62	79,273.62*	5,00,000.00
14.	Gujarat Vidyapeeth	—	1,33,750.00	1,33,750.00	1,33,750.00*	—
15.	Reserve Fund	—	1,35,10,245.68	1,35,10,245.68	—	1,35,10,245-68
	TOTAL Rs.	10,98,29,106.94	6,22,33,605.02	17,20,62,711.96	12,01,22,301.07	5,19,40,410-89

*Returned to the Institutions.

COLLECTIONS & DISBURSEMENTS TO VARIOUS FUNDS

Unit	*Collections*	*Earmarked Fund*	*Ceniral Fund*	*States Fund*
Andhra	13,45,972-14-04	27,900-00-00	3,21,161-13-03	14,16,673-02-04
	5,28.797-09 03			
Hyderabad	14,08,934-02-01	59,696-04-00	2,89,428-08-04	— —
	(—) 9,43,892-13-09			
Assam	22,16,666-00-06	18,750·00-00	5,54,214-13-00	14,66,402-06-06
Bengal	1,41,84,317-01-06	38,98,842-13-09	40,57,593-06-09	55,18,066-10-04
Bihar	77,32.159-01-01	7,99,012-03-06	19,11,479-02-01	42,53,391-12-09
Bombay	1,79.42 651-15-07	63,55,554-04 07	83,79,564-08-10	16,68,823-02-09
Delhi	17,27,138-13-04	65,627-11-10	5,75,265-09-00	9,67,401-01-10
Gujarat	1,12.90,660-08-10	34,94,966-00·06	28,66,784-00-04	43,89,811-09-00
Karnatak	13,01,890-09-00	— —	3,33,428-02-03	8,62,538-06-09
Mysore	23,70,539-14-10	1,10,781-09-00	5,92,964-11-07	16,76,376-12-06
	1,91,887-10-03			
Kerala	23,64,285-02-11	32,352-00-05	5,79,879-14-08	15,56.949-03-10
Kashmir	16,205-09·00	— —	(—) 1,45,948-09-09	1,60,825-02-09
Mahakoshal	22,24,278-13-09	65,314-11,00	4,86,462-14-00	14,89,572-04-09
Madhya Bharat	40,09,992-07-04	23,709-12-00	9,79,133-00-10	21,78.244-02-06
Vindhya Pradesh	3.14,117-13-05	— —	78,479-03-03	2,09,865-10-02
Maharashtra	64,35,363-15-01	1,77,068-08-00	17,36,160-06-07	42,18,613-15-09
	2,23,207-10·03			
Nagpur	21,40,017-15-04	1,18,742-08-06	5,06,203-04-04	13,34,362-04-06
Vidarbha	6,18,123-08·00	— —	1,46,911-00-03	4,19,674-15-09
Himachal Pradesh	2,56,169-07-10	— —	63,630-04-01	1,71,480-11-09
Pepsu	12,88,237-08·03	27,474-10-06	3,42,169-04-00	8,18,122-09-09
Punjab	44,33,295-11-07	33,068-04-00	11,26,206-06-01	29,15,842-09-06
Rajasthan	20,22,911-05-08	67,953-12-00	4,98,235-13-08	12,97,393-12-00
Tamilnad	51,88,101-03-03	8,84,280-03-09	13,15,841-01-09	26,19,172-15-00
Uttar Pradesh	1,26,56,163-08·08	1,80,212-12-01	31,48,546-12-08	83,05,189-13-02
Utkal	11,87.611-04·05	— —	3,00,317-12-11	7,90,246-07-06
Others	5,597-08-02	— —	— —	— —
Central	31,47,702-15-04	1,65,537-02-07	28. 32,328-00-09	— —
			(—) 50,00,000-00-00	
			(—) 1,30 00,000-00-00	
TOTAL Rs.	10,98,29,106-15-01	1,66,06,845-04-00	1,58,76,441-05-06	5,07,05,041-11-05

(Continued next Page)

(Continued from previous page)

COLLECTIONS & DISBURSEMENTS TO VARIOUS FUNDS

Unit	*Leprosy Fund*	*Bhoodan Fund*	*Agri. Dev. Fund*	*Other Funds*	
Andra	62,306,00,00	31,153-00-00	15,576-08-00		
Hyderabad	66,238-00-00	33,119-00-00	16,559-08-00		
Assam	1,02,730-13-00	49,712-00-00	24,856-00-00		
Bengal	4.22,408-02-08	1,91,604-00-00	95,802-00-00		
Bihar	5,44,412-14-09	1,49,242-00-00	74,621-00-00		
Bombay	7,14,031-07-05	83,119-00-00	41,559-08-00	7,00,000-00-00	Gandhi Sevak Samaj
Delhi	67,928-06-08	33,944-00-00	16,972-00-00		
Gujarat	3.08,056-15-00	1,54,028-00-00	77,014-00-00		
Karnatak	60,528-00-00	30,264-00-00	15,132-00-00		
Mysore	1,04,174-00-00	52,087-00-00	26,043,08-00		
Kerala	1,13,159-00-00	54,630-00-00	27-315-00-00		
Kashmir	759-00-00	380-00-00	190-00-00		
Mahakoshal	1,04,530-00-00	52,266-00-00	26,133-00-00		
Madhya Bharat	1,87,946-00-00	93,973-00-00	46,986-08-00	5,00,000-00-00	M.P. Ajeevan Sewak Yojana
Vindhya Pradesh	14,727-00-00	7,364-00-00	3,682-00-00		
Maharashtra	3,17,181-11-00	1,39,698-00-00	69,849-00-00		
Nagpur	1,10,479-14-00	46,820-00-00	23,410-00-00		
Vidarbha	29,450-00-00	14,725-00-00	7,362-08-00		
Himachal Pradesh	12,033-00-00	6.017-00-00	3,008-08-00		
Pepsu	57,412-00-00	28,706-00-00	14,353-00-00		
Punjab	2,04,673-00-00	1,02,337-00-00	51,168-08-00		
Rajasthan	91,045-00-00	45,522-00-00	22,761-00-00		
Tamilnad	2,30,955,06,09	91,901-00-00	45,950-08-00		
Uttar Pradesh	5,85,063-02-09	2,91,434-00-00	1,45,717-00-00		
Utkal	55,455-00-00	27,728-00-00	13,864-00-00	Gandhi Peace Foundation	
Others	5,095-08-02	— —	— —	502-00-00	
Central	49,837-12-00 | 50,00,000-00-00 |	— —	1,00,000-00-00	1,30,00,000-00-00*	
	96,22,617-02-02	18,11,773-00-00	10,05,886-08-00	1,42,00,502-00-00	

*Details of 1,30,00,000-00-00

1,00,00,000-00-00	Gandhi Smarak Sangrahalaya
10,00,000-00-00	Kasturba Health Society
10,00,000-00-00	Sevagram Ashram Pratishthan
10,00,000-00-00	Constructive Workers' Special Aid
1,30,00,000-00-00	

STATEWISE STATES FUND

(1-4-48 to 31-3-70)

Sl. No.	*State*	*Allocations**	*Interest*	*Total Fund*	*Expenditure*	*Balance on 31-3-70*
1.	Andhra	14,16,673.16	3,41,618.67	17,58,291.83	17,58,291.83	—
2.	Assam	14,66,402.41	2,60,687.70	17,27,090 11	17,27,090.11	—
3.	Bengal	55,18,066.65	17,21,959.55	72,40,026.20	70,51,363,82	1,88,662.38
4.	Bihar	42,53,391.80	9,12,846.64	51,66,238.44	50,90,914.67	75,323.77
5.	Bombay	16,68,823.17	21,62,698.15	38,31,521.32	20,10.836.21	18,20,685.11
6.	Delhi	9,67,401.10	2,11,367.05	11,78,768.15	11,78,768.15	—
7.	Gujarat	43,89,811.56	3,72,380-45	47,62.192,01	47,62,192.01	—
8.	Jammu & Kashmir	1,60,825.17	49,195 00	2,10,020.17	1,91,580.06	18,440.11
9,	Kerala	15,56,949.24	2,41,570.58	17,98,519.82	17,98,519.82	—
10.	Madhya Pradesh	38,77,682.09	20,36,808.08	59,14,490 17	46,07,342.14	13,07,148.03
11.	Maharashtra	59,72,651,25	24,87,744.69	84,60,395.94	66,22,707.78	18,37,688.16
12.	Mysore	25,38,915.20	8,72,535.65	34,11,450.85	31,31,783.73	2,79,667.12
13.	Punjab, Haryana, Himachal Pradesh	39,05,445.93	15,29,978.55	54,35,424.48	44,07,160.81	10,28,263.67
14.	Rajasthan	12,97,393.75	2,10,218 45	15,07,612.20	14,48,175.23	59,436.97
15,	Tamilnad	26,19,172.94	11,74,263.17	37,93,436.11	32,04,348.65	5,89,087.46
16.	Utkal	7,90,246.47	86,375.40	8,76,621.87	8,76,621.87	—
17.	Uttar Pradesh	83,05,189.82	31,48,782.01	1,14,53,971.83	97,87,420.80	16,66,551.03
	Total Rs.	5,07,05,041.71	1,78,21,029.79	6,85,26,071.50	5,96,55,117.69	88,70,953.81

*These allocations are after deducting Leprosy Fund, Bhoodan Fund and Agriculture Development Fund.

EARMARKED FUNDS

Allocation, Expenditure (Statewise & Schemewise) and Balance upto 31.3.1970

Gandhi Smarak Nidhi Units	*Total Allocation*	*Expenditure upto 31.3.70*	*Balance as on 31.3.70*
1. Andhra	87,596.25	12,012.50	75,583.75
2. Assam	18,750.00	18,546.67	203.33
3. Bengal	38.98,842.86	38,41,036.02	57,806.84
4. Bihar	7,99,012.22	7,72,445.11	26,567.11
5. Bombay	63,55,554.29	57,11,853.76	6,43,700,53
6. Delhi	65,627.74	61,460.51	4,167.23
7. Gujarat	34,94,966.03	34,86.780.53	8,185.50
8. Mysore	1,10,781.56	1,10,781.56	—
9. Kerala	32,352.03	20.824.76	11,527.27
10. Maharashtra	2,95,811.03	2,27,820.07	67,990.96
11. Madhya Pradesh	89,024.44	3,726.00	85,298.44
12. Punjab, Haryana, H.P.	60,542.90	27,915.00	32,627.90
13. Rajasthan	67,953.75	36,952.98	31,000.77
14. Tamilnadu	8,84,280.23	5,60,522.39	3,23,757.84
15. Uttar Pradesh	1,80,212.76	88,782.21	91,430.55
16. Central Office	1,65,387,16	1,27,251.78	38,135.38
Total Rs..	1,66,06,695.25	1,51,08,711.85	14,97.983.40

Schemes Expenditure upto 31.3.1970 *Schemes*	*Expenditure*
1. Village Welfare	1,00,059.11
2. Propagation of Gandhian Thought	85,146.16
3. Education	17,76,182.81
4. Health	94,11,745.82
5. Women and Children Welfare	1,74,137.03
6. Khadi and Village Industries	72,091.52
7. Agriculture and Cattle Welfare	33,632.20
8. Labour Welfare	3,36,244.29
9. Prohibition	2,496.75
10. Communal Harmony	16,866.00
11. Gandhi Centenary	—
12. Museums	—
13. Welfare of Downtrodden	26,65,522.53
14. Constructive Organisation and Misc.	4,34,587.63
15, Aid to Institutions in Foreign	—
16. Office Expenses	—
Total Rs.	1.51,08,711.85

Schemewise Expenditure upto 31 March, 1970

A—GENERAL FUND :

1. **Village Welfare (Gram Seva)**			2,34,63,053.28
Village Welfare & Like Centres		1,46,34,854.34	
Village Settlement & Reconstruction		27,70,812.20	
Work in Hill Areas		15,39,389.49	
Bhoodan and Gramdan		45,17,997.25	
Grants (Central and State Nidhis)	27,06,224.25		
Bhoodan Fund	18.11,773.00		
2. **Propagation of Gandhian Thought**			1,40,24,462.78
Tatwa Prachar Centres		56,28,424 01	
Publication and Aid for Publication		30,31,301.39	
Distribution of Literature and Aid to Libraries		3,30,605.97	
Films and Exhibitions		3,36,985.45	
Peace Work		46,97,145.96	
Grants (Central and State Nidhis)	3,28,101.99		
Gandhi Peace Foundation	40,91,209.18		
Gandhi Sevak Samaj	2,77,834.79		
3. **Education**			88,10,886.20
Basic Education		67,92,133.38	
Adult Education		1,600.00	
General		2,90,343.59	
Training and Scholarships		17,26,809.23	
4. **Health**			1,01,35,154.92
Nature Cure		9,98,508.04	
Leprosy Eradication and Relief		76,94,046.95	
Grants (Central and State Nidhis)	1,31,264.57		
Gandhi Memorial Leprosy Foundation)	75,62,782.38		
General		14,42,599.93	
Grants (Central and State Nidhis)	11,39,604.90*		
Kasturba Health Society	3,02,995.03		
5. **Women and Children Welfare**			37,18,368.26
Kasturba Trust		23.97,957.59	
Other Institutions		10,71,168.84	
Pre-Basic Schools		2,49,241.83	
6. **Khadi and Village Industries**			11,99,686.64
7. **Agriculture and Cattle Welfare (Krishi Gosewa)**			25,80,039.23
Grants (Central and State Nidhis)		15,74,152,73	
Agriculture Development Fund)		10,05,886.50	
8. **Labour Welfare**			21,085.78
9. **Prohibition**			9,36,273.22
10. **Communal Harmony**			83,858.78
11. **Gandhi Centenary**			10,56,405.00
*7,92,933.17 to Kasturba Dawakhana,		*(Continued)*	Rs. 6,60,29,274.09

	Brought Forward	6,60,29,274.09
12. Museums		94,34,069.71
Grants (Central and State Nidhis)	12,91,390.34	
Gandhi Smarak Sangrahalaya Samiti	81,42,679.37	
13. Welfare of Down-trodden		1,00,51,932.60
Aboriginal Welfare	37,01,633.38	
Harijan Welfare	63,06,030.86	
Nomadic Tribes Welfare	44,268.36	
14. Constructive Organisations and Misc.		58,46,896.01
Grants (Central and State Nidhis)	47,37,969.61	
Constructive Workers Special Aid Fund	10,29,652.78	
Madhya Pradcsh Sevak Yojana (Interest on Endowment)	79,273.62	
15. Aid to Institutions in Foreign Countries		16,53,805.82
16. Office Expenses		1,19,97,610,99
Recurring	88,59,767.51	
Non-recurring	23,31,932.12	
Expenses on Collection of Funds	2,93,961.83	
Workers Conferences	5,11,949.53	
		10,50,13,589.22
B—EARMARKED FUND		
Experediture upto 31-3-70		1.51,08,711.85
TOTAL Rs.		12,01,22,301.07

Position of Funds as on 31.3.70

State Nidhis and Units

Central Fund	44,75,647-82
Earmarked Fund	14,98,133-40
Leprosy Fund	76,45,290-96
Gandhi Shanti Pratishthan Fund	1,18,22,333-95
Sangrahalaya Sthawar Smarak Kosh	72,28,050-95
Kasturba Health Society	10,00,000-00
Sevagram Ashram Pratishthan (General)	10,00,000-00
Sevagram Ashram Pratishthan (Nai Talim)	5,00,000-00
M.P. Ajeevan Sevak Yojana	5,00,000-00
Gandhi Sevak Samaj	7,00,000-00
Himalaya Seva Sangh	12,50,000-00
Nashabandi Karya	7,50,000-00
Shiksha Kshetra Men Gandhi Vichar Prachar	7,50,000-00
Gandhi Smarak Prakritik Chikitsa Samiti	6,00,000-00
Bhangi Mukti Gram Safai	5,00,000-00
Aga Khan Palace Endowment	5,00,000-00
Gandhi Jeevan Lekhan Shodhan	3,50,000-00
Magan Sangrahalaya	3,00,000-00
Andhra Gandhi Smarak Nidhi	2,00,000-00
Assam Gandhi Smarak Nidhi	2,00,000-00
Bengal Gandhi Smarak Nidhi	1,88,662-38
Bihar Gandhi Smarak Nidhi	2,75,323-77
Bombay Gandhi Smarak Nidhi	18,20,685-11
Delhi Gandhi Smarak Nidhi	2,00,000-00
Gujarat Gandhi Smarak Nidhi	1,50,000-00
Jammu Kashmir Gandhi Smarak Nidhi	2,18,440-11
Kerala Gandhi Smarak Nidhi	2,00,000-00
Mysore Gandhi Smarak Nidhi	2,79,667-12
Maharashtra Gandhi Smarak Nidhi	18,37,688-16
Madhya Pradesh Gandhi Smarak Nidhi	13,07,148-03
Punjab, Harayana, H.P. Gandhi Smarak Nidhi	10,28,263-67
Rajasthan Gandhi Smarak Nidhi	2,09,436-97
Tamilnad Gandhi Smarak Nidhi	5,89,087-46
Utkal Gandhi Smarak Nidhi	2,00,000-00
Uttar Pradesh Gandhi Smarak Nidhi	16,66,551-03
	5,19,40,410-89

DISTRIBUTION OF INTEREST AND DIVIDENDS

After the Centenary Year

S. No.	Unit	Year 1970-71 Rate 7.30%	1971-72 7.25%	1972-73 7.68%	1973-74 7.70%	1974-75 8.2%
A. STATE NIDHIS						
1.	Andhra Gandhi Smarak Nidhi	18,113.69	14,236.13	14,699.64	14,731.38	15,662.89
2.	Assam Gandhi Smark Nidhi	14,682.78	14,593.27	16,571.89	16,484.54	17,676.24
3.	Bengal Gandhi Smarak Nidhi	13,645.25	4,873.36	3,852.18	2,566.08	2,736.46
4.	Bihar Gandhi Smarak Nidhi	21,191.12	21,572.46	21,971.08	21,972.10	23,402,96
5.	Bombay Gandhi Smarak Nidhi	1,66,093.24	1,79,426.03	1,84,408.10	1,84,402.54	1,93,193.29
6.	Delhi Gandhi Smarak Nidhi	14,787.29	14,432.55	14,776.07	14,741.50	15,690.30
7.	Gujarat Gandhi Smarak Nidhi	11,803.12	10,647.30	11,031.91	11,069.44	11,793.95
8.	Jammu-Kashmir Gandhi Smarak Nidhi	15,210.64	14,979.29	15,746.54	15,814.10	16,842.17
9.	Kerala Gandhi Smarak Nidhi	16,045.84	14,040.19	14,696.12	14,740.98	15.690.30
10.	Mysore-Karnatak Gandhi Smarak Nidhi	18,567.58	18,155.26	19,084.45	19,240.08	20,455,18
11.	Madhya Pradesh Gandhi Smarak Nidhi	99,290.83	90,454.09	95,386.91	86,049.78	91,631.01
12.	Maharashtra Gandhi Smarak Nidhi	1,36,541.21	1,28,667.37	1,35,167.32	1,35,412.51	1,44,132.04
13.	Punjab, Haryana & HP Gandhi Smarak Nidhi	61,170.26	64,350,48	67,688.12	67,883.38	70,606.22
14.	Rajasthan Gandhi Smarak Nidhi	13.746.44	12,940.25	12,878.56	12,838.41	13,661.55
15.	Tamilnadu Gandhi Smarak Nidhi	65,812.85	50,711.64	43,447.03	36,988.73	39,276.21
16.	Utkal Gandhi Smarak Nidhi	15,950.42	14,198 28	14,703.89	14,741,03	15,690.30
17.	Uttar Pradesh Gandhi Smarak Nidhi	32,948.61	16,023.53	14,947.70	5,666.65	267.84
	TOTAL Rs.	1,35,601.17	6,84,301.48	7,01,057.51	6,71,343.23	7,08,408.91
B. CENTRAL OFFICE	TOTAL Rs.	2,68,171.91	3,07,202.67	3,02,722.97	3,06,421.34	3,42,429.94
	C/o	10,03,773.08	9,91,504.15	10,03,780.48	9,77,764.57	10,50,838.85

S. No.	Unit		Year 1970-71 Rate 7.30%	1971-72 7.25%	1972-73 7.68%	1973-74 7.70%	1974-75 8.2%
C. OTHER UNITS							
		B/F	10,03,773.08	9,91,504.15	10,03,780.48	9,77,764,57	10.50,838.85
1.	G.S. Sangrahalaya, Delhi		4,89,592.69	2,20,587.17	2,38,804.32	2,37,388.54 + 272.01	2,51,234 46
2.	G.S. Chairman's Discretionery Fund		—	7,250.00	7,772.16	7,749.55	8,252.61
3.	Manibhawan Sangrahalaya		—	68,891.83	73,598.09	73,779.10	78,544.10
4.	G.S. Sangrahalaya, Madurai		—	88,880.49	93,772.26	94,183.05	1,00,105.23
5.	G.S. Sangrahalaya, Barrackpore		—	65,892.35	69,843.25	70,100.71	74,658.44
6.	G.S. Sangrahalaya, Patna		—	41,550.88	44,140.87	44,298.05	47,177.32
7.	Gandhi Memorial Leprosy Foundation		5,44.375.25	5,42,587.15	5,81,150.46	5,81,016.64	6,21,360.19
8.	Gandhi Peace Foundation		8,19,976.01	7,76.738.82	8,00,335.60	7,66.241.19	8,04,308.04
9.	Shiksha Kshetra me G.V.P.		52,690.50	51,978.87	55,104.00	55,247.50	58.835.00
10.	Gandhi Jeevan Shodhan Lekhan		24,020.05	24,378.12	25,728.00	25,795,00	27,470.00
11.	Gandhi Smarak Pratritic Chikitsa Samiti		44,915.34	44,093.96	47,420.61	47,326.64	49,575 54
12.	Himalaya Seva Sangh		90,206.31	88,292.95	93.294.40	94,149.63	98,413.83
13.	Bhangi Mukti Gram Safai		35,532.75	34,802.49	36,794.27	36,976.33	39,289.80
14.	Nashabandi Karya		52'833.75	52,139.62	55,183.81	55,838.08	59,815.62
15.	Agakhan Palace		36,226.25	38,368.54	41,052.55	40,493.11	40,364.77
16.	Sevagram Ashram Pratishthan—General		69,671.05	69,565.04	73,475.08	73,724.27	78,431.82
17.	Sevagram Ashram—Nai Talim		34,821.00	34,681.35	36,783,49	36,979.37	39,270.15
18.	Kasturba Health Society		71,068,64	69,287.71	73'501.08	73,791.67	78,564.83
19.	Magan Sangrahalaya		21,389.00	20,766.38	22,062.29	22,181.85	23,588.88
20.	Gandhi Sevak Samaj		62,445.22	62,531.92	69,160.28	72,842.11	82,423.14
21.	M.P. Ajeevan Sevak Yojna		41,274.37	35,511.59	36,800.68	36,976.37	39,289.80
	TOTAL	Rs.	24,91,038.18	24,38,777.23	25,75,777.55	25,47,350.77	27,00,973.57
D. TRANSFERS							
1.	Loss Equalisation Fund			—	—	1,00,000.00	1,00,000.00
2.	Loss on Sales of Securities		10,665.00	—	50,000 00	50,000,00	50,000.00
3.	Deduction of Income Tax at Source		37,708.00	30,411.00	11,052.00	19,339.00	—
4.	Interest Miscellaneous Expenses		70.25	3,031.74	2,508,45	371.15	—
5.	Equalisation Fund		55,387.86	(—)46,345.69	(—) 7,687.22	10,077.41	11.192.11
6.	Deduction at Source Recovered		—	—	—	(—) 68,119.00	—
	TOTAL	Rs.	1,03,831.11	(—)12,902.95	55,873.23	1,11,668.56	1,61,192.11
	GRAND TOTAL	Rs.	35,98,642.37	34 17,378.43	36,35,431.26	36,36,783.90	39,13,004.53

Accounts for the year 1974-75

GANDHI SMARAK NIDHI

Holding Trustees

Receipts & Payments Account for

Recipts

To Bank Balances as on 1st April 1974			
In Current Accounts with			
State Bank of India, Parliament Street, New Delhi	8,214.82		
United Commercial Bank, Asaf Ali Road, New Delhi	65,103.58		
Central Bank of India Janpath, New Delhi	5,820.17	79,138.57	
In Savings Accounts with			
United Commercial Bank, Asaf Ali Road, New Delhi	4,72,666.48		
Central Bank of India, Press Area, New Delhi	2,47,323.68		
Bank of Baroda, Asaf Ali Road, New Delhi	91,068.92		
Bank of India, Asaf Ali Road, New Delhi	92,635.05	9,03,694.13	
In Fixed Deposits with			
United Commercial Bank, Asaf Ali Road, New Delhi	21,85,000.00		
Punjab National Bank, Parliament Street, New Delhi	5,00,000.00		
Bank of Baroda, Asaf Ali Road, New Delhi	24,50,000.00		
Central Bank of India, Janpath, New Delhi	10,00,000.00		
Central Bank of India, Press Area, New Delhi	11,00,000.00		
Bank of India, Asaf Ali Road, New Delhi	22,00,000.00	94,35,000.00	1,04,17,832.70
To Interest Dividend & Donations			
Received during the year			
Interest on Debentures	17,18,750.00		
Dividend on Preference Shares	10,52,440.00		
Dividend on Ordinary Shares	1.28,588,33		
Interest on Bonds	3,191.87		
Interest from Banks	10,09,159.07		
Donations Received	196.06	39,12,325.33	
Less : Miscellaneous Expenses		0.25	39,12,325.08
To Debentures Redemption			
1000 - 7% Debentures of Rs. 1000/- each of Gwalior Rayon Silk Manufacturing and Weaving Co. Ltd.			15,00,000.00
To Preference Shares - Redemption			
Being redemption of 5000 - 9.3% Shares of Jayashree Tea & Industries Ltd.			5,00,000.00
		Total Rs.	1,63,30,157.78

Thapar House
124-Janpath,
New Delhi-110001
Date : 28 August, 1975

Examined and found correct.
Sd. (Thakur Vaidyanath Aiyar & Co.)
Chartered Accountants

NEW DELHI

Account
the Year ended 31 March, 1975

Payments

By Purchase of Shares			
Industrial Credit and Investment Corporation of India - 197 Ordinary Shares of Rs. 100/- each, Final payment of Rs. 50/- each			9,850.00
By Secretary's General Account			
Interest and Dividends (Net)		39,12,129.02	
Donations		196.06	
		39,12,325.08	
Less : Investments (Net)		4,32,565.29	34,79,759.79
B Bank Balances - As on 31 March 75			
In Current Accounts with			
United Commercial Bank, Asaf Ali Road, New Delhi	2,21,679.00		
Central Bank of India, Janpath, New Delhi	18,628.51		
State Bank of India, Parliament Street, New Delhi	2,214 50	2,42,522.08	
In Savings Accounis with			
United Commercial Bank, Asaf Ali Road, New Delhi	7,16,785.75		
Central Bank of India, Press Area, New Delhi	70,436.96		
Bank of Baroda, Asaf Ali Road, New Delhi	2,23,391.10		
Bank of India, Asaf Ali Road, New Delhi	75,745.46		
State Bank of India, Daryaganj, Delhi	16,666.64	11,03,025.91	
In Fixed Deposits with			
United Commercial Bank, Asaf Ali Road, New Delhi	31,85,000.00		
Punjab National Bank, Parliament Street, New Delhi	5,00,000.00		
Bank of Baroda, Asaf Ali Road, New Delhi	33,10,000.00		
Central Bank of India, Press Area, New Delhi	18,00,000.00		
Bank of India, Asaf Ali Road, New Delhi	22,00,000.00		
State Bank of India, Daryaganj, New Delhi	5,00,000.00	1,14,95,000.00	1,28,40,547.99
		Total Rs.	1,63,30,157.78

Sd. (Devendra Kumar)
Secretary
Gandhi Smarak Nidhi

GANDHI SMARAK NIDHI

Statement of Affairs as

Funds & Liabilities

Property Fund		
Balance as on 1-4-1974	9,96,498.11	
Add : Transferred from Income & Expenditure Account	35,337.09	10,31,835.20
Depreciation Fund		33,876.85
Endowments & Funds		
As per Schedule A		
State Gandhi Smarak Nidhis	85,56,000.00	
Other Central Units	3,38,92,240.41	
State Earmarked Funds	6,00,203 33	
Central Fund	42,56,144.71	
Central Earmarked Fund	6,405.95	4,73,10,994,40
Interest & Dividend Equalisation Fund		
Balance as on 1-4-1974	11,432.36	
Add : Transferred from Income & Expenditure Account	11,192.11	
	22,624.47	
Less : Adjustment of previous years Gandhi Films Committees interest now transferred to Central Fund Interest Account	4,434.87	18,189.60
Loss Equalisation Fund		
As per last accounts	1,00,000.00	
Add : Transferred from Income & Expenditure Account	1,00,000.00	2,00,000.00
Workers Gratuity Fund		
Balance as on 1-4-1974	13,853.08	
Add : Provision for the year	4,522.64	
Add : Interest Allowed for the year	868.45	19,244.17
Less : Paid during the year	2,112.70	17,131.47
Reserve For Commitments		1,90,744.04
Unrealised Interest & Dividends		
Being Income-tax deducted at source		
As per last Accounts		30,391.00
Sundry Creditors		
For expenses	21,742.74	
Others	8,34,238.01	8,55,980.75
A.E.C.D.		
Deduction during the year	3,178.00	
Less : Deposited during the year in Reserve Bank of India	3,178.00	—
Income & Expenditure Account		
Balance as per last Accounts	84,133.42	
Add : Excess of Income over expenditure Account as per annexed Income & Expenditure Account	38,395.97	1,22,529.39
	Total Rs.	4,98,11,672.70

Thapar House
124-Janpath
New Delhi-110001
Date : 28 August, 1975

Examined and found correct
Sd. (Thakur Vaidyanath Aiyar & Co.)
Chartered Accountants

NEW DELHI

at 31 March, 1975

Property & Assets

Fixed Assets : At Cost			10,31,835.20
Book Stock & Paper Stock in Hand			71,033.54
Investments : At Cost			
In the name of Holding Trustees			4,82,18,699.79
Loans to Other Institutions			
Gandhi Book House		25,000.00	
Sarva Seva Sangh		15,000.00	
Kasturba Kanya Vidyalaya		49,750.00	
Bengal Gandhi Smarak Nidhi		2,000.00	
U.P. Gandhi Smarak Nidhi		2,00,000.00	
Sasta Sahitya Mandal		6,370.54	2,98,120.54
Advances & Debtors			50,624.57
Deductions of Income Tax at Source			30,391.00
Deposits			
With New Delhi Municipal Committee		1,532.00	
Delhi Electric Supply Undertaking		485 00	
Post & Telephone Department		130.00	
Popular Chemists for Gas Cylinder		100.00	2,247.00
Cash & Bank Balances			
With Scheduled Banks			
In Current Accouuts			
United Commercial Bank, Asaf Ali Road, New Delhi	1,675.97		
State Bank of India, Parliament Street, New Delhi	3,910.05		
Central Bank af India, Press Area, New Delhi	1,752.34		
Bank of Baroda, Asaf Ali Road, New Delhi	2,618.47		
Bank of India, Asaf Ali Road, New Delhi	4,947.63	14,904.46	
In Savtngs Accounts			
Bank of India, Asaf Ali Road, New Delhi	24,076.80		
United Commercial Bank, Asaf Ali Road, New Delhi	19,619.98		
Bank of Baroda, Asaf Ali Road, New Delhi	1,039.79		
Central Bank of India, Press Area, New Delhi	7,722.19	52,458.76	
Cash in hand (Including Franking machine balance)		4,462.84	71,826.06
Loss on Sale of Securities			
As per last Accounts		86,895.00	
Less : Adjustment during the year		50,000.00	36,895.00
		Total Rs.	4,98,11,672.70

Sd. (Devendra Kumar)
Secretary
Gandhi Smarak Nidhi

GANDHI SMARAK NIDHI

Income & Expenditure Account For

Expenditure

To Administrative Expenscs			
Salaries & Allowances		91,170.45	
Travelling Conveyance :			
General	17,216.37		
Members	4,462.63	21,679.00	
Stationary & Printing		6,858.06	
Postage & Telephones		12,149.96	
Maintenance of Vehicle		5,090.36	
Uniforms		1,305.46	
Newspapers & Periodicals		759.16	
Guest House Expenses		6,936.93	
Honorarium to Auditors		1,150.00	
Miscellaneous		4,702.86	
Annual Report & Other Printing		3,532.60	
Furniture Repairs		1,797.45	
Unforseen		652.50	
Gratuity Provision [Including interest]		3,563.72	1,61,348.51
To Rajghat Niwas Expenses			
Salary - Safai Sevak	4,696.98		
Rates & Taxes	4,255.45		
Repairs	18,233.49		
Electricity & Water Charges	4,767.74		
Lawn Maintenance	7,127.87		
Miscellaneous	1,099.74	40,181.27	
Less : Rental Income & Other recoveries		24,410.93	15,770.34
To Samanvaya Vibhag Expenses			
Salaries and Allowances		51,432.30	
Gratuity Provision [including interest]		1,288.55	
Travelling & Conveyance		1,542.25	
Stationery and Printing		1,709.71	
Postage, Telegrams and Telephones		1,694.02	
Miscellaneous		265.07	
Swadhyaya Yojna Expenses		13,712.30	
Freight & Forwarding		641.35	
Books & Forwarding		418.70	
Annual Conference		750.00	
Information Centre		45.65	
Workers Who's Who		53.40	
Dead-Stock		—	
Sansthakul Expenses		8,055.90	
Workers Who's Who - Presentation		76.00	81,685.20
			2 58,804 05
To Aid to Old Constructive Workers			20,515.00
To Grant - Out of Central Fund			5,000.00
	Carried Over	Rs.	2,94,319.05

NEW DELHI

the Year Ended 31 March, 1975

Income

By Interest & Dividend			
Received from Holding Trustees - for distribution Of Grants -		39,12,129.02	
Received on Secretary's Bank Accounts		875.51	
		39,13,004.53	
Less : *Transferred to*			
Loss Equalisation Fund	1,00,000.00		
Loss on Sale of Securities	50,000.00		
Dividend & Interest Equalisation Fund	11,192.11	1,61,192.11	37,51,812.42
By Interest/Grant on Central Fund			
Received during the year		3,42,429.94	
Add : Transferred from Dividend Equalisation Fund		4,434.87	
		3,46,864.81	
Less : Transferred to Gandhi Films Committee		9,324.72	3,37,540.09
By Contribution Received			
For Handling Charges of Funds & Endowments			21,606.72
By Samanvaya Vibhag Income			
Examination Fees (Net)		3,928.00	
Income from sale of Books		1,564.11	
Sansthakul Subscription		221.00	5,713.11
By Donations			
Received through Holding Trustees			196.06
By Miscellaneous Receipts			
Received in cash—		922.68	
Received in kind		8,753.57	
(Being receipt of Furniture, Dead-stock, Ceiling fans, etc. from N.C.G.C.)			9,676.25
By Transferred from Endowment			
Gandhi Shanti Pratisthan Fund		1,00,000.00	
State Gandhi Smarak Nidhi - Endowment - Punjab		25,000.00	1,25,000.00
			42,51,544.65
By Transferred to Fixed Assets (Cost of assets being capitalised carried Over to Statement of Affairs)			35,337.09
	Carried Over	Rs.	42,86,881.74

Brought Forward			2,94,319.05
To Grants Out of Interest & dividends			
State Gandhi Smarak Nidhis		7,08,408.91	
Other Units		27,00,973.57	
Central Fund		3,42,429.94	37,51,812.42
To Grants - Out of Funds			
Punjab, Hary., H.P.G.S. Nidhi		25,000.00	
Gandhi Peace Foundation		1,00,000.00	1,25,000.00
To Devanagari Lipi Expenses			5,743.92
To Depreciation Provision			10,936.20
To Non-Recurring Expenses			
Building		11,485.54	
Furniture & Dead-Stock			
Purchased during the year	14,619.58		
Received from N.C.G.C.	8,753.57	23,373.15	
		478.40	35,337.09
To Property Fund			
Being the Cost of assets purchased during the year - as perContra			35,337:09
To Excess of Income over Expenditure			
Carried Over to Statement of Affairs			38,395.97
Total Rs.			42·86,881.74

Thapar House
124-Janpath
New Delhi-110001
Date : 28 August, 1975

Examined and found correct
Sd. (Thakur Vaidyanath Aiyar & Co.)
Chartered Accountants

Brought Forward	42,86,881.74

Total Rs.	42,86,881,74

Sd. (Devendra Kumar)
Secretary
Gandhi Smarak Nidhi

Schedule A

GANDHI SMARAK NIDHI NEW DELHI

Schedule showing Funds and Endowments as at 31 March, 1975—Forming Part of Statement of Affairs

Name	*Amount*	*Amount*
(*a*) **State Gandhi Smarak Nidhis**		
Andhra Gandhi Smarak Nidhi	2,00,000.00	
Assam Gandhi Smarak Nidhi	2,00,000.00	
Bengal Gandhi Smarak Nidhi	33,000.00	
Bihar Gandhi Smarak Nidhi	2,98,000.00	
Bombay Gandhi Smarak Nidhi	18,27,000.00	
Delhi Gandhi Smarak Nidhi	2,00,000.00	
Gujarat Gandhi Smarak Nidhi	1,50,000.00	
Jammu & Kashmir Gandhi Smarak Nidhi	2,14,000,00	
Kerala Gandhi Smarak Nidhi	2,00,000.00	
M.P. Gandhi Smarak Nidhi	11,67,000.00	
Maharashtra Gandhi Smarak Nidhi	18,37,000.00	
Mysore Gandhi Smarak Nidhi	2,60,000.00	
Punjab, Haryana, H.P. Gandhi Smarak Nidhi :	8,96,000.00	
Rajasthan Gandhi Smarak Nidhi	1,74,000,00	
Tamilnadu Gandhi Smarak Nidhi	5,00,000.00	
Utkal Gandhi Smarak Nidhi	2,00,000.00	
Uttar Pradesh Gandhi Smarak Nidhi	2,00,000.00	
		85,56,000.00
(*b*) **Other Units**		
Delhi Gandhi Sangrahalaya Samiti Chairman's Discreation	1,00,000.00	
Gandhi Smarak Sangrahalaya, Madurai	12,75,000.00	
Mani Bhavan Sangrahalaya, Bombay	10,00,000.00	
Gandhi Smarak Sangrahalaya, Barrackpore	9,50,000.00	
Bihar Gandhi Sangrahalaya, Patna	6,00,000.00	
Siksha Kashetra me Gandhi Vichar Prachar	7,50,000.00	
Gandhi Jeevan Shodhan Lekhan	3,50,000.00	
Gandhi Smarak Prakritik Chikitsa Samiti	6,00,000.00	
Himalaya Seva Sangh	12,50,000.00	
Bhangi Mukti Gram Safai	5,00,000.00	
Nasabandi Karya (Prohibition Work)	7,50,000 00	
Agakhan Palace Gandhi National Memorial	5,00,000.00	
Sevagram Ashram Pratishthan (General)	10,00,000.00	
Sevagram Ashram Pratishthan (Nai Talim)	5,00,000.00	
Kasturba Health Society Sevagram	10,00,000.00	
Magan Sangrahalaya, Wardha	3,00,000 00	
Gandhi Sevak Samaj, Bombay	7,00,000.00	
M.P. Ajeevan Sevak Yojana	5,00,000.00	
Gandhi Shanti Pratishthan, New Delhi	1,02,55,240.41	
Gandhi Memorial Leprosy Foundation	78,82,000.00	
Gandhi Smarak Sangrahalaya Samiti	31,30,000,00	
		3,38,92,240.41
(*c*) **States Earmarked Funds**		
Bombay Gandhi Smarak Nidhi	6,00,000.00	
Assam Gandhi Smarak Nidhi	203.33	6,00,203.33
(*d*) **Central Fund**	42,56,144.71	
(*e*) **Central Earmarked Fund**		
Balance as on 1-4-74	10,225.95	
Less : Expenditure during the year	3,820.00	6,405.95
	Total Rs.	4,73,10,994.40

Thapar House
124-Janpath
New Delhi-110001
Date: 28 August, 1975

Examined and found correct.
Sd. (Thakur Vaidyanath Aiyar & Co.)
Chartered Accountants

Sd. (Devendra Kumar)
Secretary
Gandhi Smarak Nidhi

SCHEMEWISE AND STATEWISE EXPENDITURE UPTO 31st MARCH, 1970

	Andhra	*Assam*	*Bengal*	*Bihar*	*Bombay*	*Delhi*	*Gujrat*	*Jammu & Kashmir*	*Kerala*	*Maharashtra*	*Madhya Pradesh*	*Mysore*	*Punjab, Haryana & H.P.*	*Rajasthan*	*Tamilnad*	*Utkal*	*Uttar Pradesh*	*Central Office*	*Other Units & Activities*	*Total*
1. *Village Welfare* (Gram Seva)																				
A—Village welfare & Like Centres	5,04,947.02	4,71,160.81 [22,766 38]	27,67,285.96	8,36,835.47 [13,491.00]	— —	3,08,376.77 [40,111.29]	6,88,085.28 [69,174.72]	36,531.99	7,38,607.26 [1,46,985.29]	15,55,063.76	11,30,804.95	7,02,440.35	11,09,595.53	2,91,614.79 [31,259.29]	7,11,396.79	72,407.47 [30,697.37]	23,55,214.80	— — [3,54,485.34]		1,46,34,854.34
B—Village Settlement & Reconstruction	2,600.00	5,000.00	35,098.42	7,67,482.48	— —	— —	— —	— —	62,589.77 [1,320.80]	1,91,015.05	1,54,874.16	43,837.69	— —	15,000.00	57,147.03	— —	7,72,846.80	6,62,000 00 [1,320 80]		27,70,812.20
C—Work in bill areas	— —	3,364.13	70,914.34	— —	— —	— —	— —	— —	— —	— —	— —	905.93	8,042.72	— —	— —	— —	1,798.45	14,54,363.92		15,39,389 49
D—Bhoodan & Gramdan	1,20,396.29	16,828.36	68,749.30	6,35,416.03	14,712.58	4,532.19	— —	— —	66,088.75 [1,000.00]	1,34,458.50	2,20,105.18	70,825.64	1,30,028.18	67,309.27	1,91,997.00	1,61,675.17	2,98,620.77	5,03,481 04 [1,000 00]	A 18,11,773 00	45,17,997.25
2. *Propagation of Gandhian Thought*																				
A—Tattva-Prachar Centres	1,81,667.37	1,29,073.35 [3,883 98]	4,58,033.33	2,43,288.70	1,41,683.87	44,692.27	5,230.75 [1,579.50]	19,884.85	2,04,388.17 [43,255.25]	6,76,847.45	3,26,981.02	3,14,935.99	4,93,173.97	2,34,973.65 [14,362.07]	3,02,603.12	69,970.03 [23,828.51]	7,55,509.94	9,38 576 87 [86,909 31]		56,28,424.01
B—Publications & Aids for Publication	1,28,842.32	6,491.93	2,68,896.24	19,906.21	92,142.37	— —	— —	— —	26,434 99 [1,10,000.00]	2,12,772.95	30,000.00	2,22,275.60	1,06,499.53	284.75	4,08,816.72	(—) 206.95 [1,00,000.00]	4,98,210.47	7,99,934.26 [2,10 000 00]		30,31,301.39
C—Distribution of literature & Aids to libraries.	23,977.78	173.41	8,323.77	51,984.40	6,900.00	723.64	17,000.00	— —	11,719.41	22,309.66	20,934.24	22,628.58	7,355 97	6,307.02	23,622.45	— —	9,813.51	96,832 13		3,30,605.97
D—Films & Exhibitions	20,641.45	28,989.48	13,000.59	44,344.96 [3,637.52]	81,138.41	— —	— —	— —	— —	19,271.43	— —	34,474.47	5,758.96	— —	32,761.88	— —	32,185.44	20,780.86 [3,637 52]		3,36,985.45
E—Peace Work			— —	2,800.00	— —	— —	— —	— —	— —	——	47,495.47	— —	4,967.70	— —	22,551.99	— —	22,805.88	2,27,480.95	B 2,77,834.79 C 40,91,209.18	46,97,145.96
3. *Education*																				
A—Basic Education	49,262.60	90,236.48	11,42,906.24	3,28,632.60	— —	— —	6,61,083.49 [12,419.67]	— —	1,29,758.21	23,424.46	6,20,962.41	— —	8,67,303.22	11,430.39	2,85,338.60	1,93,887.30	10,23,955.00	13,51,532.71 [12,419 67]		67,92,133.38
B—Adult Education	— —	— —	— —	— —	— —	— —	— —	— —	— —	1,600.00	— —	— —	— —	— —	— —	— —	— —	— —		1,600 00
C—General	— —	— —	— —	— —	— —	30,632.62	51,495.27	7,999.91	— —	716.12	— —	— —	— —	60,749.67	— —	— —	— —	5,000 00	D 1,33,750.00	2,90,343.59
D—Training & Scholarships	47,638.08	54,587.96	1,80,037.06	1,23,952.15	3,942 97	10,458.37	9,389.51	5,393,27	9,864.25 [1,011.34]	57,636.98	35,776.39	24,254.71	3,05,976.57	15,254.57 [349.95]	60,235.96	3,656.46	7,64,250.38	13,142.30 [1,361.29]		17,26'809.23
4. *Health*																				
A—Nature Cure	42,362.85	6,738.90	— —	21,000.—	— —	— —	— —	— —	— —	5,957.34	— —	3,180.00	16,392.33	15,300.00	1,699.17	— —	55,994.67	8,29,882.78		9,98,508.04
B—Leprosy Eradication & Relief	— —	— —	10,443.57	— —	— —	— —	— —	— —	— —	19,710.00	2,000.00	— —	— —	— —	— —	— —	73,000 00	26,111.00	E 75,62,782.38	76,94,046.95
C—General	— —	— —	15,457.18	— —	— —	15,250.00	— —	— —	2,000.00	60,199.55	— —	— —	— —	— —	— —	3,765.00	3,00,000.00	7,42,933.17	F 3,02,995.03	14,42,599.93
5. *Women & Children Welfare*																				
A—Kasturba Trust	1,15,599.18	2,43,822.47	3,23,629.71	86,590.12	— —	18,734.36	— —	— —	1,91,821.98	3,93,454.65	2,28,729.68	2,25,371.15	2,34,813.22	25,000.00	85,000.00	2,05,391.07	20,000.00	— —		23,97,957.59
B—Other Institutions	4,285.00	— —	866.12	2,01,267.35	31,071.48	2,04,660.00	1,500.00	4,318.72	1,100.00	57,358.82	6,354.19	81,291.27	740.00	2,763.13	1,750.00	— —	2,34,540.04	2,37,302.72		10,71,168.84
C—Pre-Basic Schools	— —	— —	31,721.79	— —	— —	— —	6,171.90	962.99	— —	31,256.48	— —	13,798.13	6,235.67	14,528.15	— —	— —	1,32,012.86	12,553.86		2,49,241.83
6. *Khadi & Village Industries*	6,032.01	— —	2,82,631 14	34,122.81	2,85,929.58	69,746.17 [37,321.62]	66,000.00	— —	6,545.00	73,403.65	5,605 27	289.00	154.45	— —	55,270.48	9,899.03	30,333.03	2,36,403.40 [37,321.62]		11,99,686.64
7. *Agriculture & Cattle Welfare*	9,600.00	— —	2,12,558.01	77,482.69	2,500.00	— —	2,57,967.96	— —	72.03	2,89,132.68	1,17,542.98	76,256.89	— —	86,402.24	51,683.51	— —	32,241.50	3,60,712 24	G 10,05,886.50	25,80,039.23
8. *Laboure Welfare*	— —	19,885.78	— —	— —	— —	— —	— —	— —	— —	— —	— —	— —	— —	— —	1,200.00	— —	— —	— —		21,085.78
9. *Prohibition*	1,500.00	— —	— —	24,769.93	35,100.00	— — [1,348.05]	— —	— —	— —	1,23,750.00	18,391.45	7,804.09	5,034.57	— — [9,169.18]	— —	— —	4,386.00	7,05,020.00 [10,517.23]		9,36,273.22
10. *Communal Harmony*	— —	— —	36,302.06	39,842.39	— —	— —	— —	— —	— —	— —	714.33	— —	— —	— —	— —	7,000.00	— —	— —		83,858 78
11. *Gandhi Centenary*	17,610.53	622 30 [4,715.72]	12,487.72	15,698.61	5,31,192.00	53.50 [2,865.75]	2,505.03 [10,957.22]	— —	732.61 [6,259.20]	74,560.51	11,580.22	18,614.06	48,506.63	— — [7,594.77]	98,654.60	— — [17,869.67]	1,099 83	1,72,224.49 [50,262.33]		10,56,405 00
12. *Museums*	— —	— —	— —	— —	— —	— —	— —	— —	— —	1,08,269.63	— —	55,821.00	— —	— —	— —	— —	— —	9,73,033.36	H 81,42,679.37 J 1,54,266.35	94,34,069 71
13. *Welfare of Downtrodden*																				
A—Aboriginal Welfare	1,14,869 94	2,66,404.60	28,442.29	3,99,692.88	3,400 00	— —	3,17,908.69	— —	75,133.00	3,11,993.76	5,67,896.32	1,40,485.31	59,624.93	1,70,798.09	89,327.33	52,890.53	6,78,097.96	4,24,667.75		37,01,633.38
B—Harijan Welfare	81,960.16	3,482.38	3,32,424.70	2,22,097.18 [12,538.58]	45,050.45	85,842.00	16,33,467.51 [25,004.49]	— —	61,323.00	9,43,130.03	4,28,835 73	2,03,925.73	1,69,670.12	64,676.61	3,51,029.00	3,626.13	3,93,131.27	12,44,815,79 [37,543.07]		63,06,030.86
C—Namadic Tribes Welfare	— —	— —	— —	— —	— —	— —	— —	— —	— —	16,417.32	— —	— —	— —	3,469 95	— —	— —	— —	24,381.00		44,268.36
14. *Gonstructive Organisations & Misc*	54,889.68	86,651.80 [7,144.96]	45,816.97	2,26,658.31 [636.34]	3,98,983.79	2,85,858.28 [38,814 75]	9,58,628.09	298.06	23,401.18 [3,000.00]	2,94,391.33	42,121.73	61,631.15	1,54,004.40	1,48,639.52 [2,617.57]	9,662.05	1,210.61 [3,000.00]	3,18,018.07	15,71,890.97 [55,213 62]	K 10,29,652,78 L 79,273.62	58,46,896.01
15. *Aid to Institutions in foreign Countries*	— —	— —	— —	— —	— —	— —	— —	— —										16,53,805.82		16,53,805.82
16. *Office Expenses*																				
A—Recurring	1,97,827.74 [16,930.52]	2,37,142.76 [30,611 18]	6,23,506.13	5,57,618.62 [27,271.35]	3,26,071.30	87,591.88 [13,624.00]	82,666.39 [27,632.25]	1,10,622.67	1,70,951.63 [1,19,264.02]	5,55,317.94	3,67,716.93	3,65,358.95	4,17,707.11	2,04,728.10 [14,052 32]	2,37,415.67	67,198.57 [40,661.25]	6,99,770.68	32,60,507.55 [2,90,046 89]		88,59,767.51
B—Non-recurring	6,935.48	45,614.84 [50.75]	10,900.45	84,419.88 [195.91]	7,621.04	3,139.33	3,071.14 [1,070.90]	5,567.60	7,478.15 [86,339.80]	3,29,360.72	94,196.62	4,15,574 65	2,55,539.08	6,582 67 [41.87]	95,478.49	22,633.55 [1,773.57]	1,47,240.61	7,01,105 02 [89,472.80]		23,31,932 12
C—Expenses on collection of funds	4,949.00	170 34	7,143.80	6,469.42	1,000.00	1,147.69	21.00	— —	22.82	8,888.64	3,705.19	— —	36.00	84.87	2,287.97	— —	7,229.61	2,50,805.48		2,93,961.83
D—Workers Conferences	19,897.35	10,648.03	63,786.93	38,541.48	2,396.37	7,329.08 [1,083.55]	635.65	— —	8,487.58 [2,639.58]	31,038.37	1,24,017.68	25,803.39	— —	2,277.79	27,418.84	1,617.90	1,25,113.23	19,216.73 [4,358.78]		5,11,949.53
	17,58,291.83 [16,930.52]	17,27,090.11 [69,172.97]	70,51,363.82	50,90,914.67 [57,770.70]	20,10,836.21	11,78,768.15 [1,35,169.01]	47,62,192.01 [1,48,374.40]	1,91,580,06	17,98,519.82 [5,21,075.28]	66,22,707.78	46,07,342.14 +5,00,000.00	31,31,783.73	44,07,160.81	14,48,175.23 [79,447.02]	32,04,348.65	8,76,621.87 [2,17,830.37]	97,87,420.80	1,95,20,498.26 [12,45,870.27]	2,45,92,103.00	10,50,13,589.22

N.B.—Figures within brackets denote expenses in States by the Central Office.

A—Bhoodan Fund B—Gandhi Sevak Samaj. C—Gandhi Peace Foundation. D—Earmarked Fund States. E—Gandhi Memorial Leprosy Foundation. F—Kasturba Health Society. G—Agriculture Development Fund. H—Gandhi Smarak Sangrahalaya Samiti, J—Sevagram Ashram. K—Constractive workers, Special aid Fund L—M.P. Sevak Yojna.